لتعلموا عدد السنين والحساب

ye may know the computation of the years, and reckoning:

Al-Quran : Surah Bani Israel XVII, Ayah 12.

A Research Work

Age of `Aishah

(The Truthful Woman, May Allah Send His Greetings)

Written by
Allama Habib-ur-Rahman Siddiqui Kandhalvi
Researcher and Critic

Translated by
Nigar Erfaney

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Al-Rahman Publishing Trust (Regd.),
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PUBLICATION NO. 10

A Research Work

"عمر عائشه ﷺ"

Age of `Aishah

(The Truthful Woman, May Allah Send His Greetings)

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PRONUNCIATION OF ARABIC NAMES AND WORDS

The English-speaking people generally feel it difficult and strenuous in the pronunciation of the Arabic names and words. With a purpose to help them, the standard transliteration system has been incorporated in order to make Arabic names and words easier to pronounce (and read) properly. But I have not adopted this system fully in this book as I do not want to involve the readers in any trouble created by the unfamiliar dots, accents and slants of the transliteration system. Instead I have used normal familiar letters and vowels, applying syllables to pronounce easily and properly. A table of the Arabic letters and Vowels with their corresponding Letters and Voices in English is given here :-

Arabic Letters	English Letters
ب	b
ج	j
ر	r
ف	f
ل	l
م	m
ن	n

Arabic Letters	English Letters
ا	a
ط / ت	t
ث	th
ح/ھ / ہ	h
خ	kh
د	d
ظ/ز/ذ	z
ص/س	s
ش	sh
ض	dh
الضحی Heavy Voice	
ض	z
(Faiz) فیض SoftVoice	
ع/ ع/ عـ	('a)
غ	gh

Arabic Letters	English Letters
ق	q/que/k
ك	k
و	v/w
ي	i/ee/y
ي	ai/ay/y

Arabic Vowels	English Vowels
آ	a
ا	a/u
ا	i
ا	u
او	au
ا	o
او	oo/ou
ی ء	i/ie/ye
ی (ا)	e/i/ie
ی (ا)	ai/ay

تشدید e.g. -11-
(two lettrers,such as
الله Al-lah.

Pronunciation of Compound Words beginning with " Al ال " in Arabic :

Al ال Al-Karim, Abdul Bari,
An-Nadvi (Not Al-Nadvi)
Abdus-Sattar (not Abdul Sattar)
Al-Kitab/Al-Quran,...Al-Kalam, ...Al-Fur'qan.

Some new Arabic usages in English :

Makkah	" مکه "	for the old word 'Mecca'
Madinah	" مدينه "	for the old word 'Madina'
Ka'aba	" كعبه "	for the old word 'Kaaba'
Islam	" اسلام "	for the old word 'Al-Islam'

Some Familiar Arabic Words in English :
Allah, Abdullah, Mohammad/Muhammed, Al-Kitab/ Al-Quran, Surah, Ayah, Hadith+s, Rivayat+s, Ravee+s, Sami etc.

Also follow these words :
Bin /Ibn for 'son of'
Bint for 'daughter of'

Key to the Shortened Forms of Some Important Arabic Phrases :

Slm / Peace be upon him.

Rdh / May Allah be Pleased with him / her.

Rh / May Allah Bless him / her.

Some Important Definitions

Hadith ..its literal meaning is 'information' or 'talk'. In the Sha'riah it means "a talk / saying, action, speech or 'silence about anything' of Mohammad Slm, the Holy Prophet.

Sunnah... it is the manner of action and life (sayings, actions and speeches) of the Holy Prophet Slm based on the commandments and spirit of the Holy Quran.

Ri'va'yat... when a person narrates a Hadith (of the Holy Prophet Slm), this narration is called a RIVAYAT/ tradition, and such a person who narrates a Hadith is called a RAVEE+s.

Sa'ha'bee... A SAHABEE / Companion is a person who saw(and met / talked) the Holy Prophet (Slm) in the state of Islam and died in the state of Islam.

INTRODUCTION

Hazrat Allama Mohammad Habib-ur-Rahman Kandhalvi (late) is known as one of the most eminent scholars of the Indo-Pakistan. He was, all at a time, a Hafiz and Qari, erudite scholar of the Tafseer and Hadith, compiler and author of several towering academic and research books, and the translator of many Arabic works into Urdu.

This brief treatise is related to a very sensitive and critical subject. It is concerned with the blessed age of Umm-ul-Momeneen Syeda 'Aishah Siddiqua (May Allah Send His Greetings), particularly with special reference to her marriage and wedding-farewell, which had been a prolong disputed problem among the Scholars and Researchers of the Old, the Middle and the Modern periods. The Allama Saheb has penned down this important disputed problem, and has determined the correct 'age' of Syeda 'Aishah (Rdh) in the light of the 'Asma-ur-Rajal' and the statements of the Kind Companions (Rdh), the Mu'had'de'seen and the Mu'fas'se'reen, including the decisive statements of the Umm-ul-Momeneen (Rdh) herself.

It was thought necessary in the universal benefits of this book, originally published in Urdu, that it must be published in English version too. By the Grace of Allah, our 'Al-Rahman Publishing Trust' has achieved its object successfully. This effort as well as religious service of (late) Allama Habib-ur-Rahman Kandhalvi deserves appreciation in every respect. May Allah the Al-mighty give him reward of his services in the Hereafter. Amien !

In the end, I shall congratulate Mr. Nigar Erfaney, the veteran journalist and writer, who has translated the Urdu treatise based on a very difficult subject, in simple and lucid English, without caring for his continuous illness and sorrows.

Karachi (Pakistan.) :
Dec. 9 , 1997.

Shafaat Ahmed
Al-Rahman Publishing Trust (Regd.)
Nazimabad, KARACHI. (PC-74600)
(SINDH, PAKISTAN).

A TRIBUTE TO THE WRITER

This is a research paper entitled " Umer-e-Aishah " (the Age of 'Aishah Rdh), originally written and published in Urdu. Its subject -matter is concerned with the marriage age of Hazrat 'Aishah Rdh, daughter of Hazrat Abu Bakr Rdh and the second wife of the Prophet of Islam, Hazrat Mohammad Slm. It deals with three questions : (1) When was she born? (2) At what age she got married ? (3) When did her wedding-farewell take place? The purpose of the research treatise is to state the baseless propaganda, being carried by the hypocrites/Sabaites, since the second century of Islam against Islam and its Prophet Mohammad Slm. With my little knowledge, I translated this valuable treatise on the request of the respected members of the "Al-Rahman Publishing Trust" (KARACHI) . Though it was a difficult task, yet the admiration for the Umm-ul-Mo'me'neen Rdh encouraged me. I think the "Al-Rahman Publishing Trust', a non-profitable institution working for the cause of Islam, deserves for co-operation and encouragement in order to enhance its important projects. The writer has marked the propaganda guidelines of the Sabaites on the basis of a Hisham's Rivayat as following :

1- Hazrat 'Aishah Rdh was married Hazrat Mohammad Slm at the age of six and her wedding farewell took place at the age of nine after Hijrah to Madinah; and she brought her dolls with her to her husband's (Slm) house.

2- Hazrat Khadijah Rdh married Hazrat Mohammad Slm at the age of forty.

3- Hazrat Fatimah Rdh, daughter of Hazrat Mohammad Slm, was married Ali Rdh at the age of nine at Madinah after the Hijrah.

Allama Habib-ur-Rahman Kandhalvi has strongly contradicted the statements mentioned above, and has maintained that such statements were baseless and betraying, and further, only a Sabaite conspiracy to spoil the Prophet's Slm high moral, distinguished even in the Days of the Jahili'y'ah. No doubt, this research work of Allama Habib-ur-Rahman Kandhalvi is awakening in the Muslim World. It is a unique and unparallel work in the ranks of the academic works. Though it is a brief treatise, yet complete in right spirit . He has presented twenty-four solid Arguments in this case. He proves the Truth on the basis of the Holy Quran, the Hadith+s and the Tafseer / Commentary, including all the faculties related to the Quran and the Sunnah, particularly the Asma-ur-Rajal/ Names of the Men in the first part of

the book, from Argument One to Argument Eleven. And, in the second part, from Argument Twelve to Argument Twenty- Four, the Allama proves the Truth on the basis of the History, Sociology, Psychology, Sexology and Statistics that those all statements and stories are baseless and concocted, which only aimed to debase the high character of the Generous Prophet Slm, his pious wife 'Aishah Rdh, and other leading men and women of Islam, which is a nefarious design and dirty campaign of the Hypocrites and Sabaites.

Allama Habib-ur-Rahman has worked by the strength of Iman/Belief and the insight of Momin/Believer. He has expressed the Arguments and his own viewpoint in the most appropriate manner. His Knowledge about the Logic, Medical Science, Psychology, particularly the married women's Psychology, the taste of the Prose and Poetry, and the Statistics with the skill of analysing the facts and statistics is worth appreciation. He has a teacher's skill in deducting the results as an expert statistician.

The writer has, by the grace of Allah, finished the dilemma created by the Sabaites in the books written during the last thirteen centuries, and the facts can be visualised as clear as daylight. He has proved: (1) Hazrat 'Aishah Rdh was married at the prime age

of 16 (instead of 6), and her wedding farewell took place at the age of 19 (instead of 9) after the Hijrah to Madinah. (2) The blessed age of Hazrat Khadijah Rdh was 25 (instead of 40) when she married the Generous Prophet Slm whose blessed age was also 25 years. She was not old, both were coeval persons living at Makkah, so the Prophet Slm passed his youth with a woman of the same age from whom he had four daughters and three sons. They loved and respected each other, and enjoyed a happy married life. (3) The daughter of the Generous Prophet Slm, Hazrat Fatimah Rdh was born before the Honour of Prophethood at Makkah, and was married Hazrat Ali Rdh at the prime age of 19 (instead of 9) at Madinah.

He has proved that Mohammad Slm, the Last Prophet, the Greatest man of the Universe and the Greatest guide and teacher of human beings, neither married an old woman for wealth nor married an under age girl (of 9). He was a highly cultured and civilised man (like men) of a civilised society where a pre-matured marriage is contemptible. So how could he marry an under-age girl (of 9) ? Even there was no age difference when he married Hazrat Khadijah Rdh, a young widow, which shows that he passed his young age with a coequal and noble woman who was called

the Tahirah/ 'Chaste' in the Days of Ignorance at Makkah.

The writer also expresses why the Hypocrites / Sabaites played havoc with the Islam and Muslims. Obviously they wanted to bar the spread of Islam and to throw the Muslims themselves into the dilemma about their Prophet Slm and Mothers Rdh, and other noble men of Islam. Also providing a lame excuse to the non-Muslims that the religion of such people cannot be adopted. May Allah's curse be upon the Liars. The Hypocrites / Sabaites went so far that they propagated that the Prophet of Islam Slm, by marrying an old wealthy widow, made fortune exploiting her wealth. So in the same background, in the Christian World of Europe and America, it is ridiculously spoken: "If you want to get rid of poverty, marry a wealthy widow." What a joke !

The writer also expresses how the the Hypocrites/Sabaites distorted the facts about the Prophet of Islam Slm, his pious first and second wives (Rdh), and his daughter, Fatimah Rdh. They struck off the digit tenth from 19 (years), making it 9 (years) from the age figure 19 of Hazrat Fatimah Rdh and Hazrat 'Aishah Rdh as both were of the same age, and then launched the propaganda that both were married at the age of 9 (nine). That, Ali Rdh married Fatimah Rdh

when she was 9, and Mohammad Slm married 'Aishah Rdh when she was 9 (nine). Why so ? The Hypocrites/Sabaites wanted to show that they were lustful noble tribal persons who worked for peace, unity and power among the Arabian tribes who had been fighting worthlessly for the centuries with one another; hence they worked for the 'tribalism' and not for the entire humanity, eclipsing the message of Islam which is universal and comprehensive, for all times and for all countries.

The hypocrites, with their hypocritical tactics, had appeard in the presence of the Generous Prophet Slm at Madinah so Allah the Almighty pointed out precisely in the Surah 'Al-Baqarah'/ Cow-2 (Quran) about the nature, intentions and activities of the Hypocrites. Since then they did not miss even a chance to disrupt the Islam as well as the Muslims. They continued disruption, and had strengthened their roots in the second century of Islam. They started the historical facts and the traditions blending with lies. With the passage of time, they incorporated parallel and opposing statements in all the Truth. Their Parallelism and nonsensicals attained security and survival through centuries by the dint of the following factors :

Firstly, the physical characteristics of the Me-

dieval Age proved advantageous to the Hypocrites and Liars. The life was simple and confined to self- sufficient areas. The travelling was possible, but carried in the extreme necessity. The people lived far and separated, without general contact. However, the Knowledge was making progress in all branches, but the knowledge of the religion was preferable. The art of calligraphy developed, but the process of printing was not invented as yet. Hence a man who wrote a book and died leaving it, so the people used to realise its authority with the passage of time, whether written on the basis of the hearsay stories, false and concocted events. As a result, the falsified writings and books became common. Even the false additions were made in the genuine and true books and traditions. This unfair practice continued and made headway throughout the Middle Ages.

Secondly, the socio-religio conditions affected the flow of social and political events. The non-Arab peoples of the far- off lands, such as Yemen, Egypt, Turkey, Persia and Sindh who had accepted Islam as their new faith, began to emigrate towards the Kufah, once a cantonment of the Mujahideen, now had become a busy town. These non-Arab people were apt to see everything: the Islamic Fundamentals 'Practices with their particular perspective and viewpoint.

They could not comprehend the true spirit of Islam and the Islamic society. They began to show proneness to the policies of the Caliphate. There differences were religio-political in nature. Gradually they became a separate sect, showing serious differences in all aspects of life and faith. This is the Great Schism in the House of Islam, and the torch-bearers of this new sect were called the Sabaites, with Hasan Bin Sabah as their leader. Later they were identified as the "Shias" by the Muslim scholars of every school of thought, especially the Sunnis of the "Sawad-e-Azam" (the greatest majority). The Islam and the Sabitism do not go together, but the Sabaites are determined to get accepted their lies and false additions as the Truth.

Thirdly, the Sunni scholars ignored the Rational approach and preferred only the Admiration of the Family of the Generous Prophet Slm, and did not apply analytical methods to distinguish the Right and the False, even though many of them began to think the False descriptions as 'Right'. They also began to quote them in speech and writings. At last, a greater majority of the Sunnis granted unconsciously the recognition to these nonsensicals imbued by the Sabaites, prevalent even to this day.

However, it is also a fact that a great number

of the Sunni scholars, including the Sunni Muslim masses, have been enough wise to discriminate between the Truth and the False. They have been raising vioce and writing books against these nonsensicals of the Sabites. Though they could not eradicate the piosonous nonsensicals, yet made it clear flamboyantly for the guidance of the generations to come.

Fourthly it is a historical fact that the Jewish rabbis made transpositions in the sacred Jewish Scriptures. They did the same with the sacred Bible. At the advent of Islam, they tried to make transpositions in the Holy Quran but failed, as it is the Scripture from Allah the Almighty Who has undertaken the responsibility to safeguard it. But they succeeded in adding the stories of Israel in the Commentaries of the Holy Quran. They also spread Thoughts and Beliefs contrary to the true Traditions / Rivayat+s of Islam and Islamic History. They made a meagre majority of the future generations to lose the Straight Path favoured by Allah the Almighty and follow the Sabaites' doctrine of the Faith and Practices.

Lastly, it is necessary in identifying the Hypocrites/Sabaites that we should not be prejudiced about the writers of the Old and the Middle, whether they are men of the Hadith+s and Tafseer, the Ravee+s or the Compilers, the Ulema (Scholars) or the histori-

ans, and the writers in general. They were good Muslims and passed away, leaving their footprints on the sands of time. They have left a vast treasure of writings for us. Now it is our duty to make proper use of it. It is the need of time that we should adopt a criterion for the testimony of their materials in order to eradicate and reject the false additions, lies and the so-called Israelites. This is not a new practice, we have done it in early two centuries in the case of Hadiths. This investigation and analysis will help clean the dust from the shining face of Islam. We should also remember that our differences must be for Allah. Nor should we demoralise and debase anybody good for nothing.

Allama Habib-ur-Rahman Siddiqui Kandhalvi has shown, through his brief book, this rational and wise way to cleanse our books from the nonsensicals imbued by the Sabites. It is a great contribution of the Allama Saheb to our Faith and History, including cultural heritage.

Allama Habib-ur-Rahman Siddiqui Kandhalvi is a writer of great calibre. Whatever he has written, it depicts his fair intention and sincerity to Islam as well as this subject. He has not provoked any Muslim or the Sunni sect, but he has exposed the lies and hypocrisy, and even blasphemy of the Sabaites with cour-

age and academic manner. He has asked the Sunni scholars and writers to realise and mark their mistakes in connection with the Sabites' nonsensicals treating them right, as Allama Iqbal has said in a couplet:

یہ امت روایات مین کھوگئی حقیقت خرافات مین کھوگئی

" This Ummah has lost his way in the traditions, (and) the Reality has lost in the host of the `nonsensicals'.

This research work of the Allama Saheb has not only cleaned the dust laid on the 'years of ages and events' but also serves as a mentor. That, our Intellectuals, Scholars and Writers should correct their record and should write and speak the correct, the 'real' facts, narrating the ages and events of our Noble Persons.

In the end, I would like to thank my friend, Mr. Saleem Farooqui who advised me at various stages of my work. And, I am grateful to Mr. Sahafa'at Ahmad of the Trust who entrusted me this important and useful assignment, and his efforts are worth appreciation in publishing this valuable treatise. May Allah the Almighty increase His blessing of this work in English.

Karachi :
Friday / Dec. 11 , 1997.

NIGAR ERFANEY
(the Translator)

بسم اللہ الرحمن الرحیم

(In the Name of ALLAH, the most Beneficent, the most Merciful)

PREFACE

Since our school days, we had been reading and listening upto this day that when the Generous Prophet Slm married 'Aishah daughter of Abi Bakr Rdh, Umm ul-Mo'me'neen (the Mother of Muslims) was six years old at that time. And, on her wedding farewell she was nine years old. Incidentally, this Ri'va'yat (story/tradition) is found in all the books of Hadith+s, and our Ulema (religious scholars) have been elucidating it that the land of Arabia is hot, hence the girls there grow major at this stage of age.

Involving in the very thought for a long period of life, we came to Karachi and settled there. When and where we happened to meet the English-pattern educated persons, they appeared declaring this Ri'va'yat contrast with sagacity and prudence, and we were tired of defending this tradition. We saw some persons who preferred the English society to Islam on the strength of this Ri'va'yat. Some ridiculed Islam, while some laughed at the Hadith, referring to this event (tradition). With more academic manner, some persons used to say that the History is the foun-

dation and this Hadith is a fraud of the 'Ajami Mullahs (Iranian patriarchs). Also, such persons came forward having crossed the stairs of progress to such an extent that they said, "Respected Sir, Bokhari who has misled, the real work is to write a contradiction of it."

These were the conceptions evoked in the English-pattern educated person's mind and feelings, and then these ideas spread from one to the other, inasmuch as that many of them would not hesitate to say, "Sir, lust must have a restraint: that the satisfaction is being extracted from a girl of nine." معاذ الله (May Allah save us). And, ماشاء الله (as Allah willed), we all are Muslims. This all we heard, and thought what was the remedy after all. In search of this remedy, we studied the History, Genealogy, Argumentation and Justification, the Causes, Rajal (the Men) and the Cult of Shiah+s. And, through all the research work, we concluded that the biggest fraud in the History of Islam is the religion of the `Tashee+s', and for this fraud they exploited and used the target, whose very lovely and beautiful name is History. The proof of this fraud, we have presented in a legendary way.

We studied the Principle of Hadith, the Rajal, the Causes, and the Mo'zu'at (fictitious Hadith+s), we came to know that the good Mu'had'de'seen (the

Scholars of Hadith+s have built big walls against this flood (of fictions). Sorry for this ! The Scholars of Hadith+s who built strong dams to stop this flood even the Sunni+s themselves do not like to see. Our good Mu'had'de'seen have given us such precious Principles that we can adjudge and separate every fair and false thing. And, Imam Bokhari has built a very big dam against the flood of the Ta'shee'a. The main motive of the criticism on the Sa'heeh Bokhari is nothing but strengthen the hands of the Ta'shee'a. Hence our belief became stronger on the (Sa'heeh) Bokhari, but the people are involved in two misunderstandings in this context.

Firstly, at such a time, when the flood of false stories was coming on from every nook and corner, (Imam) Bokhari did his best to thrash the falsehood with full interest and diligence; and his sincere efforts were to the extent that even today one cannot see any person parallel to him in this faculty. However, he is a mortal man: being a man, a mistake and fault is possible. And a mistake is never worth an execution of a neck. Such a mistake can never be affirmed as a crime. The crime is an intention and action known well to the person (or persons) who commit it, and the crime is done deliberately. حاشا و کلا (By no means !), such a blame can never be estab-

lished against Imam Bokhari.

Secondly, Imam Bokhari has copied every Hadith from the Ra'vee+s (Tradition writers), and those all Ra'vee+s are not innocent, but there are many Ra'vee+s (narrators) who are Seqa (reliable) to Imam Bokhari, but they are not Seqa to others. And to declare anyone reliable or unreliable is Ij'te'ha'dee problem (an earnest effort). This can never be ascertained as crime, and astraying.

In these circumstances, we began afresh to consider over that Ri'va'yat (Tradition); and after considering the matters which came before us, as we present them before the readers. And we did not follow any particular being or any particular group in this matter.

In respect of the age of 'Aishah Rdh' the persons who have written upto this day, among them the book "Umer 'Aishah," written by Hakeem Niaz Ahmed, is the most important in accordance with the academic level. But there is plenty of technical discussions, and for this reason, it is incomprehensible for the students like we.

In this context, neither we want to write a book nor we can afford enough time. We only want to put in words the impressions which had been inspiring us during the studies (for the purpose of Research work).

There arises a question whether this jurisdiction of major age was limited only to Umm - ul-Mo'me'neen Hazrat 'Aishah Rdh, or it is prevalence throughout Arabia. For, due to this rule, in all those hot countries where the climate is similar or near to Arabia, as those regions of many African countries: Libya, Tunis, Sudan, Morocco and Asian parts located in the Equatorial zone or near this region, such as the regions of Multan, Sukkur, Sibi and Jacobabad, are well-known for their hot weather; it should have occurred in all these places; keeping in view this criterion, all the girls should have grown major in the age of ten or eleven years; and in Pakistan, almost two or four lakh cases or at least only two or four thousand cases should have occurred. And in the peninsula of Arabia, such countless examples should have been observed. If the History has neglected such kinds of events and has given no importance to them, one can see Arabia. As the peninsula of Arabia, even today, stands on the same location, and Makkah and Madinah also stand on the same locations in the same conditions. These places did not sift even a bit. Even today, the climate of the Arabian peninsula is the same which aired fifteen-hundred years ago. Even today the hot weather of Makkah is well-known to all, but I would like to say that I have tasted the Makkan summer in the month

of March (when it is not so hot in all the parts of Asia and Africa). And in comparison to those days, today the the means of communication are available in abundance, even though lakhs of Pakistanis are employed in the land of Arabia, and members of families of many of them live there. But still today, none has let this squib off before us that the girls have grown major there in this under-age. And, no Pakistani have asserted before us still today; " Saheb! My (wife and) children lived with me in Saudia, and as a result of climate, ماشاء الله (as Allah willed !), all have become marriageable, even at the age of nine. Saheb ! Now we believe earnestly that eventually the wedding farewell ceremony of the Mother of Mo`me`neen Rdh must have taken place at the age of nine." Although this question will still remain: " What was the condition of the remaining girls of that age, which we shall state in next pages, انشاء الله
(as Allah willed !).

Whatever we are writing or intend to write here, is not a contradiction of the Hadith stated by Imam Bokhari and 'the Muslim' but our aim is to produce an answer to the enemies of Islam who spatter mud at the pious body of the Generous Prophet Slm. However, this fact is as clear as daylight that the sacred being of the Generous Prophet Slm is more

honourable than that of the Ra'vee+s of 'the Bokhari' and 'the Muslim'. Without recognising the greatness of the Generous Prophet Slm, there is no existence of I'man (Belief in Allah) and Islam. And, it is not necessary for us to affirm belief in the Ra'vee+s of 'the Bokhari' and 'the Muslim', nor the personal beings of these Ra'vee+s have any relation with the I'man (Belief).

Bieng a Muslim and student, we know this small thing that the sacred being of the Generous Prophet Slm is very high and exalted, even very high from our imagination. If any Riva'yat (tradition) may cause to stigmatise the honour of the prophethood of any other Prophet, then our I'man (Belief) requires that such a Ri'va'yat must be thrown upon the ground.

Excuse me, please. These words also do not belong to us. The Mu'had'de'seen (Scholars of Hadith+s) use this phrase frequently in their writings . " ارم به " means " throw out this tradition ". They speak it even seeing a very small fault or infirmity. Here the Generous Being of the Generous Prophet Slm, is being shown as the lustful for sex. For the sake of his sacred being, lakhs of such (i.e. fictitious) traditions can be sacrificed or thrown out which have been related by هشام بن عروة (Hisham bin

'Arwah said . . .). For these all testimonials and all the Mu'had'de'seen (Scholars of Hadith+s) are the miracle from the being of the Generous Prophet Slm. We sacrifice them all for the exaltedness of the Prophet Slm.

We also know it, and the Mu'had'de'seen have also clarified that the Hadith which is against the sensory and observation, is certainly a Mo'zu('a) "موضوع" (i.e. fictitious). Ibn Jozi has gone so far that, if a Ri'va'yat goes against the manifested wisdom, will certainly be a Mo'zu('a) / Fictitious; and a discussion about Ra'vee+s of such Ri'va'yat+s is also worthless. And the good Mu'had'de'seen have made use of this principle at many occasions. Had we not have imposed this ban on ourselves that we will not write any book, we would have produced many examples of this principle before the readers.

We are also aware of this decision of the good Mu'had'de'seen that the decision about the truth or lie of a Ra'vee, is a matter of strong presumption. For it is also a probability that a person whom we take as a true one, in fact he may not be true; and whom we are taking as a liar, in fact he may not be a liar. And,this is also not certain that every liar may always tell lies and every true person may always speak the truth. It is because a person does not pierce

the heart of other person in order to seek the reality.

The good Mu'had'de'seen when decide about a person whether he is true, reliable and good, make a decision seeing the appearance of the Ra'vee or hearing from the people about him. And, this is their strong presumption, and the possibility remains in every condition that the Ra'vee eventually may not be a true person, and may have become good and pious among the people only by means of playing fraudulent tactics. And to whom they are declaring a liar, it may be that his opponents might have defamed him, and eventually he may not be a liar.

This is the reason that at times the decisions of the good Mu'had'de'seen about the Ra'vee, are different. For example, see Abdur Razzaque bin Hamam. Several good Mu'had'de'seen have passed the decision that he is Seqa (reliable). Yah'ya bin Muin says that he is a Shiah that such and such talks were conducted before me. Ahmad says that he had not noticed such a thing in him. Ye'zeed bin Za'ree'a says that he is a Raf'zee (Shi'ah), and by Allah, he is a greater liar than Wa'qa'dee.

For us, these all good Mu'had'de'seen are respect- worthy and honour. In their opinions, the objection which is making its way; the cause is that everyone amongst them is stating his experience and

observation. And it is obvious that we have to accept one and only one from the host of decisions of them.

These good Muhad'de'seen had not any thermometer or such an instrument through which they could find out the truth and lie of the Ra'vee Had it been so, certainly there would be no difference among themselves. And, neither we too have such an isntrument, nor such an instrument has been invented in the world upto this day, which may find out the truth and falsehood of the deceased persons.

Through this discussion, this explicit statement has come forward that, when a good Mu'had'dis (Scholar of Hadith) says that certain Hadith is correct or certain one is not correct, he simply presents information and thought; and it is not necessary that, in fact, his opinion may also be correct. But the one who has given this decision through his opinion and knowledge, we can never call him a liar, because he is not telling a lie on his own behalf.

In such a state of affairs, it is possible that a good Mu'had'dis (Scholar of Hadith) must have an observation of Imam Ahmad in his view, while the other one who is denying the Ri'va'yat of this Ra'vee he might have in view the decision of any other good Mu'had'dis. This discussion consequently leads to the axiom that when the good Mu'had'de'seen (Scholars

of Hadith) affirm that this certain Hadith is correct, it is their own Zinn (ظن) thinking. Now if somebody begins to think it correct and exact like the Holy Quran, or the other good Mu'had'dis starts to raise objections about his personal being; so they both, in our viewpoint, are capable for a medical treatment of their minds. Since that which is called the 'Ishque'/ 'love', is a disorder of mind. The only difference is that somebody has fondness for realisation of its being correct, while the other has the fondness for condemning it. Somebody has the love to find the 'Rights' and the 'Wrongs' of the good Mu'had'de'seen / the Scholars of Hadith+s, while somebody has the fondness for afflicting them. Somebody has love for the worship of the elderly persons, while somebody has fondness for: 'when a person utters the name of the 'As'laf' / ancestors, one should scratch his mouth'. In any way each one is LOVE (fondness), and according to the 'leading man of lovers' (i.e. Mirza Ghalib, the Great Poet of Urdu):

کہتے ہیں جس کو عشق خلل ہے دماغ کا

" What one calls LOVE, is imbalanced state of mind."

We know this too, and each and every person in the world of Islam knows it very well and has a

belief in that 'none is innocent (sinless) except the Blessed Prophets (May Allah Send His Greetings).' Even though such believers are not void of any mistake and forgetfulness, or any Ij'te'ha'di (sincere interpretation of divine laws) mistake; and this conception that 'the Bokhari' and 'the Muslim' or any Seqa-Ra'vee (reliable sayer+s) are free from mistake and forgetfulness or any wrong: it will likely be a direct attack on the Sacred Prophets (May Allah Send His Greetings). Regarding this conception, at this time I can state only that the Sa'ba'ites (the Shi'a+s) accepted 'M'a-soom' (the Innocents) only twelve Imam+s; but our Sunni brethren, by dint of their ignorance and folly, prepared an army of lakhs of 'the Innocents;' but it may be assumed ridiculously that these 'the Innocents' have settled in the 'Upper World' in such a great number that there is a 'flying news' through the tongue of the birds that a census is giong to be conducted there, so that regular colonies might be arranged for them !

This is the reason that the good Mu'had'de'seen / Scholars of Hadith+s maintain some Ri'va'yat+s of some Seqa-Ra'vee+s (reliable sayers) as the Munker / the Negators. In the books of the Ra'jal/ the Men, one can have countless examples. Ibn -ul-Madini has maintained three Ri'va'yat+s of

Imam Malik as the Munker/ Negators. Ahmad bin Ham`bal hasmaintained the munkerat / `the Negators. Suf'yan bin 'Ain'yah, more than thirty. Ibn Hazm has maintained the 'Ri'va'yat describing the Me'raj/Ascension related by Bokhari as the Munker/'the Negotor'.

Umm-ul- Mo'me'neen Hazrat 'Aishah Siddiqa Rdh has criticised Ri'va'yat+s narrated by the Sa'ha'bah / Companions Rdh and commended, "I do not speak so that these persons tell lies, but often ears make mistakes in hearing." In 'the Bokhari' and 'the Muslim', there are several such criticisms. This clarifies that sometime the Ra'vee is most reliable, even his stated 'Ri'va'yat may be wrong (the denied one).

Sometime the reason is that the Ra'vee has listened a talk incomplete. Sometime the Ra'vee comprehends a wrong meaning. Sometime he commits a forgetfulness. In accordance with the Umm-ul-Mo'me'neen Rdh, we also say that the Ra'vee has made a mistake in listening. The phrase was spoken " تسع عشره " (nine-teen), the Ra'vee heard only the word " تسع" (nine), and in this way the story came into being, that at times ears make a mistake in hearing a talk.

Since the worthy Companions Rdh of the Holy Prophet Slm might commit a mistake, and even Hazrat

Umar Rdh, Abu Hurai'rah / Rdh, and Ibn Umar Rdh etc. might commit a mistake, then 'Arwah bin Az-Zubair and his son Hisham may certainly make a mistake, and further due to point out a mistake, nobody called Umm-ul-Mo'me'neen Hazrat 'Aishah Rdh the Negator, the one who denies a Hadith. Then, if we state a mistake of Hisham, how do we become a person who denies a Hadith, what is that law? For, the denial of a Hadith is something else, and pointing out a mistake is another. May Allah the Almighty bestow the faculty of reasoning upon the people. In the same way, to tell a lie is something else, and the making of a mistake is another thing.

Regarding the 'Age of 'Aishah', we do not stand for that the Ri'va'yat related with the testimony of Hisham bin 'Arwah in `the Bokhari' and, `the Muslim' etc about the Nikah/marriage of Hazrat 'Aishah Rdh, is a Mo'zu'a/fictitious Hadith, and its "that Ra'vee" is a liar. We did never claim such. But our claim is that Hisham made a mistake in this Ri'va'yat who shows nineteen as nine mistakenly. For which we have various Arguments. Had there been no argument, still we would maintain this (Ri'va'yat) as a Negator, the 'denied one', because we have more love for the honour of the Generous Prophet Slm than that of the respect of the Ra'vee+s of this Ri'va'yat.

Allama Habib-ur-Rahman Siddiqui Kandhalvi
Researcher and Critic.

FIRST ARGUMENT

This Ri'va'yat is against the experience and observation, including the human nature, and its practice and manifestation by the virtue of the Generous Prophet Slm is never possible. If such a happening would have taken place, the rivals of Islam and the enemies of the Generous Prophet Slm of that period would have begun to play with his honour. And, when no objection was raised from the rivals' side of Islam, it proves that such an action did not take place which might provide an opportunity to any enemy to reproach. So it is inevitable that there was some wrong and mismanagement in this Ri'va'yat. And, since several persons have quoted it through Hisham, so with this regard all the suspicions run round Hisham only. It is because he is the central figure of this Ri'va'yat.

SECOND ARGUMENT

A Ri'va'yat contrasting to the sagacity clearly, is false and fictitious. Ibn Jozi has stated this principle, and this Ri'va'yat of Hisham is quite contrasting to the sagacity. The sense of prudence of men like us does

not accept it. What's the problem with wisdom? We have seen as many as wise men till this day, they were seen either denying it or showing suspicions about it.

THIRD ARGUMENT

In the peninsula of Arabia and other hot countries, no such other example has been found till this day. If it was possible, and such events would have happened now and then, there would be thousands of such examples in the annals of History. Moreover such an event would publish in the newspapers in the present age, even the television networks of every country would be engaged in preaching it all over the world. And, every developed country would have engaged a group of scientists and doctors for this purpose, and its research work would continue for many, many years. However, such an event has not come before the eyes of the peoples of the world still today.

On the contrary, certainly such events are published in the newspapers that a mad man has committed rape on a girl of nine years old, and the girl died. And, such a person is called the "mad" by the people who does such a wrong offence. Our Ulema / Scholars and lovers of the Generous Prophet Slm did not show such a courage, and moreover could not avail

any guidance and capability from Allah the Almighty, and would perform the wedding farewell of their nine-year old girl, taking the advantage of the Sunnah, and must have taken the credit of reviving the Sunnah. We are blockhead and sinful, if it is true it will be befitting that our Ulema/Scholars should present its practical example before us, so that we blockheads may follow (the example). Saying this, that `we do not accept History', nothing can be got admitted anything by the people. Perhaps you may not believe that our Ulema/Scholars had been insisting before some time that the sun and moon revolve round the earth, but when the scientific researches were presented before them, they would say that they did not recognise the Science. In the common man's language, it is spoken in this way; "I`ll never accept it". As a result, the same treatment has been adopted in this matter too.

As far as the History is concerned, it is claimed on one hand that they do not accept the History, while the same moment the situation is that the slogans of "Ya`zeed- pa`leed" (Ya`zeed the dirty) begin from the rostrum on the basis of the concocted stories of the history. And, the stories concerning Karbala are described by our Mulla+s "religious teachers" in such a way that the helpless historians could not possess such an ability and power. So we`ll

talk later on about the History, and first we should talk about the Hadith, Principles of Hadith, the Rajal (the Men), and 'A-lal (Causes / Reasons), because our Ulema/Scholars recognise these faculties. We simply want to draw their attention towards these faculties of Knowledge.

FOURTH ARGUMENT

We studied carefully the Ri'va'yat/tradition of Hisham. For the study, we collected the testimonies of 'the Bokhari', 'the Muslim', 'The Abu Daud', 'the Tirmidhi', 'the Ibn Majah', 'the Da'rmi' and the "Masnad Hameedi". Then after their collection, a new enigma was disclosed. Some Ra'vee+s are describing it as the saying of Umm-ul- Mo'me'neen Hazrat 'Aishah Rdh while some have maintained it as the saying of Ar'wah Rdh. Anyhow it is not a Prophet's Slm Hadith / saying. It is either a saying of 'Aishah Rdh or a saying of Arwah Rdh who is a Ta'baei son of a Companion' and the sister's son of Umm-ul- Mo'me'neen Hazrat Aishah Rdh. If it is 'Arwah's saying, it has no place in the Sha'riah/'Islamic Laws'. And, we also know that when there is a difference of opinions among the Ra'vee+s of any Ri'va'yat whether it is 'Mut'te'sil' / 'adjoining' or 'Mo'qoof' / 'discontinued', the good Mu'had'de'seen/Scholars of Hadith+s

generally maintain it 'Moqoof' / the discontinued. Keeping in view this principle, this comes to be a historical saying of 'Arwah. Its place is nothing but a saying only. It has no value than this, and it is no sin to reject Ar'wa's saying. Our Ulema/ Scholars should prove its place as 'Mut'te'sil' / Adjoining so that we may consider it. At present we do not take it worth consideration..

FIFTH ARGUMENT

From 'Arwah the man who has copied this Ri'va'yat is his son, Hisham. In our view, all disorder in this Ri'va'yat has been due to this Hisham. The Ulema / Scholars only see that this is the Ra'vee of 'the Bokhari' and 'the Muslim', so he is innocent and cannot make a mistake. But we have spent many years of our life in searching the 'Rajal' / the Men, and as a result, we have come to this place that there were two periods of Hisham's life: the Madani period and the Iraqi period.

His Madani period lasted till 131 A.H. During this period his most important pupil is Imam Malik, who has taken several Ri'va'yat+s in his book 'Muta' / " موطا " from Hisham but this Nikah Ri'va'yat bearing marriage' could not be availed in the book of Imam Malik.

Imam Abu Hanifah Rdh is also a pupil of this period, but he did not copy this Ri'va'yat anywhere.. Hisham's second period begins from 131 A.H. No doubt Hisham was Seqa/reliable to all till 131 A.H., and he was a central figure of the Hadith+s narrated by Hazrat 'Aishah Rdh. But when in 131 A.H., he had a loan worth one lakh on the occasion of his daughter's marriage, expecting that he would get the money from the Caliph-in-seat, and would return to the lender. But it happened so that the rule of the Bani Umayya changed and the Banu Abbas came into power. He arrived at Baghdad with bright hopes, and extended his hand begging for money before Caliph Mansoor.

Firstly, he rebuked him saying who was the foolish who advised you to do so. But with much humiliation he insisted Mansoor the great miser, who gave him ten thousand under compulsion. This was the first shock to his mind, and consequently he began to stagger in describing the Ri'va'yat+s. The Ri'va'yat+s which he did not hear from his father ('Arwah), referred them in the name of his father.

With a hope that he would make the Caliph to advance him some more money, after some days he left Madinah. After a short stay, with some new hopes, he once again proceeded to Baghdad. And this time, he was able to get a little money, and then arrived at

Madinah. Maybe to stop the money-lenders' mouth. But again he came to Baghdad and then settled here for ever. He died in Baghdad in 146 A.H. All disorder in his Ri'va'yat+s was made in the land of Iraq. Having arrived in Iraq, a great change took place in his memory.

Yaqoob bin Abi Sheba states that his any Ri'va'yat was not denied, but when he went to Iraq where he narrated many such Ri'va'yat+s with reference to his father 'Arwah, which were felt 'virulence' by the Madinites. Living at Madinah, Hisham used to narrate only those Hadith+s heard from his father. But after arriving at Iraq, referring to his father, he also began to narrate those Rivayat+s communicatingly which he heard from others, and did not hear from his father. Hence the Hisham's Ri'va'yat+s which the people of Iraq refer him, are not reliable. (Tehzeeb-ul-Tehzeeb, p48, vol. 11)

May Allah Send His Blessings on Ibn Hajar, who has spoken very nice with refrence from Yaqoob bin Abi Sheba, and he has solved all the problem. That Hisham's Ri'va'yat+ quoted by men of Iraq, are unreliable. Hazrat 'Aishah's Rdh wedding farewell at nine and Nikah / marriage at six--- the Ri'va'yat was copied by Iraqis from Hisham. The story regarding the Witchcraft Spell over the Generous Prophet Slm,

Iraqis have copied from Hisham. Stories regarding 'playing with dolls' of Hazrat 'Aishah (Rdh), the Iraqis have copied from Hisham. A word of appreciation for Yaqoob bin Abi Sheba and Hafiz Ibn Hajar, that they have opened new ways of thinking by saying: "The Ri'va'yat+s quoted by the Iraqis, are not reliable". " They did not exclude 'the Bokhari' and 'the Muslim' from this principle of his. Therefore, we shall make a search for those Hadith+s now, which the Iraqis have copied from Hisham. If we declare these all 'unreliable', our Ulema / Scholars must not cut a cross later on. Only the Aslaf / ancestors have given us this principle. We pray for these good persons that they presenting this principle, have saved the 'sacred person' of the Generous Prophet Slm, by the unfair attacks of the Iraqis.

Hafiz Zehbi writes the affairs of Hisham: "there occurred a change in his memory in his last old age, and Abul Hasan bin al-Qattan claims that he began to make disorder in the Hadith+s and in their testimonies in his last old age. Hafiz Aqueeli has weitten so far: قد خرف اخر عمره "he lost his balance of head in his last years of life."

In his 'Mizan, he writes that his good memory, as was in his youth, did not not stay in his old age. And in Iraq, he presented many such Hadith+s before

the people which he could not state properly and accurately. (the 'Mizan-ul-A-te'dal, Vol IV, trans Hisham).

Care Imam Malik, who is one amidst Hisham's pupils, and the one who has copied several Hisham's Ri'va'yat+s in his 'Muta' "موطا", period was when he thought Hisham 's saying in every matter the 'last word', but after reaching in Iraq, (Allama Habib-ur-Rehman, the writer says satirically) Hisham did 'misdeeds' so Imam Malik too was unhappy. Even Abdur-Rahman states :

وكان مالك لاير ضاه وتقم عليه حديثه لامل العراق

'Imam Malik did not like it. He raised objections against him due to the Hadith+s quoted by the Iraqis.' And, Ibn Hajar has stated so far that due to the Iraqi Ri'va'yat+s all the Madinites began to raise objections against him.

These nine years reflected on Hisham's mind somehow like a ghost that he made his wife too nine-year old. Zehbi has related this event in this manner that Fatimah bint Al-Munzar was older than her husband, Hisham. And, Hafiz Zehbi commenting on this statement, has said that Fatimah was eleven years older in age than Hisham: i.e. when she came to Hisham's house after the wedding farewell at the age of nine, that even Hisham was not born and four years

were awaited for his birth, and (Mr.) Hisham did not let anybody to see his spouse's lap. We did not come to witness such a 'big marve-l' till this day. Every-thing of the elders is always strange ! It is not easy for everyone to comprehend it. Showing ill manner, Zehbi has also stated further that when Fatimah's wed-ding farewell took place, she was 28 - 29 years old. In other words, Hisham showed such a marvel that he made nine after making fall off 'two-tens' from 29 (twenty-nine). In the same way, in the matter of the Umm-ul-Mo'me'neen Rdh, 9 (nine) was made after falling off 'one-ten' of 19 (nineteen). Now we firmly believe that the Umm-ul-Mo'me'neen Rdh at the age of nine came after her wedding farewell in this man-ner, as Fatimah bint Al-Munzar at the age of nine came after her wedding farewell !

According to Hafiz Ibn Hajar, Hisham showed this spousal by his own tongue for one time that his wife was thirteen years older than he, and this was the reason that he had heard the Hadith+s from his grandmother Asma Rdh . . ....What can we say? Any-how these are the Ra'vee+s of 'the Bokhari' and 'the Muslim'. However, we know to this extent that the climate of Iraq spoilt the mind of many good per-sons.

SIXTH ARGUMENT

We are surprised to see that the narrators of the story of the 'age of 'Aishah' are either all the Kufis or the Basarites. This Ri'va'yat has not been copied by any Madani, nor any Makkan, nor any Shami, nor any Egyptain. Even except Iraq, from all the Is-lamic countries not a single Ravee quoted it. Because of the following persons have copied this story from Hisham:

1. Sufyan bin Saeed Al-Thori Al-Kufi
2. Sufyan bin 'Ainia Al-Kufi
3. Ali bin Mas'her Al-Kufi
4. Abu Mu'a-via Al-Fareed Al-Kufi
5. Wa'ke'a bin Bakeer Al-Kufi
6. Younus bin Bakeer Al-Kufi
7. Abu Salmah Al-Kufi
8. Hammad bin Zaid Al-Kufi
9. Abdah bin Suleman Al-Kufi

These nine persons belong to the land of Kufa. Now the men from Basra :

1. Hammad bin Salmah Al-Basari
2. Jafar bin Suleman Al-Basari

3. Hammad bin Saeed Basari
4. Wa'hab bin Khalid Basari

These are the persons who have copied this story from Hisham. And when in 132 A.H., Hisham reached in Iraq, he was seventy-one years old. And, upto the age of 71, he could not meet such a person who could copy / quote this story from him.

In such a case, this Ri'va' yat is not void of two conditions : either the Kufis invented it and named Hisham as source, or eventually the climate of Iraq influnced Hisham so deeply that he became unaware of his 'self', that he brought his wife Fatimah bint Al-Munzar having her wedding farewell at the age of nine, four years before his own birth. This is such a great 'misdeed' which could have not been done by any other person on the earth. After reaching Iraq, the state of wisdom and consciousness deteriorated to this degree. The readers themselves can guess the importance of the wedding farewell at the age of nine.

We are great admirer of Hisham, and a saying of Hisham is still in our memory which he uttered in his life at Madinah. We have tied it with our girdle even today. Better you also learn it by heart. For a

Persian proverb is known to all: that' a thing saved is useful in future'. His saying will be very helpful in life. Hisham said :

اذا حد ثك العرا قى بالف حديث فالق تسع مائة و تسعين
وكن من الباقى فى اشك

"When an Iraqi describes one thousand Hadith+s, you should throw 990 of them upon the ground, and feel suspicion about the remaining ten".

If we keep in sight this saying of Hisham, many problems will become solvate spontaneously without any difficulty. Alongwith it, you should also keep in sight a principle of the good Mu'had'de'seen / Scholars of Hadith+s, which Ba'he'qi has copied from Abdur-Rahman bin Mehdi :

اذا روينا . فى الحلال والحرام والاحكا م شد نافي الا سانيد
انتقد نافقى الرجال و اذا روينا فى الفضائل والثواب و العقاب
سهلنا في الا سانيد وتسنا محتافى الرجال
(فتح الغيث صفحه نمبر ۱۲۰)

"When we narrate the Hadith+s about the Ha'lal+Haram / the Allowed and the Prohibited, and the Commandments (do+s), we become serious in the matter of the Sanad+s / testimonies and criticise the Rajal / the Men; but when we describe the Ri'va'yat+s regarding the Faza'iel / Proficiency, and

the Tha`wab-o-Azab / Requittal reward and Divine punishment, we become softy and ignore the Rajal / the Men. (Fateh-ul-Ghaith, p.120)

Abdur-Rahman bin Mehdi is the teacher of Bokhari and Muslim. He is an important pillar of the Fun-e-Rajal (art of 'the Men'). On behalf of all the Muhad'de'seen / Scholars of Hadith+s, he is declaring what we consider over the Sanad+s / testimonies, and argue for and against a statement, and we do so only in the matter of these Hadith+s, regarding the 'Allowed' and the 'Prohibited' and the "Commandment". And, the Ri'va'yat+s which have no concern with these matters, where we play softy about the Ra'vee+s and ignore their faults. For example, the Ri'va'yat+s regarding the Fazaiel / Proficiencies whether these have concern with the individuality of a person or his 'A'mal / actions, the 'Azab/Divine Punishment about any 'evil action', or an event of history, the good Mu'had'de'seen do not make investigations. Perhaps this might be the reason that the good Mu'had'de'seen did not take it necessary to discuss the Ri'va'yat regarding the nine-year age of Hazrat 'Aishah Rdh, and it is possible that Imam Bokhari, keeping in view the same principle, observed a soft treatment about such Ri'va'yat+s which today have become a cause of 'Fitnah' / 'temptation and seduc-

tion.

We have made it clear in the 'Preface of the Mazhabi Das'ta'nai (n) Part II that there are three hundred extra Ri'va'yat+s in the book of Ferberi out of four books of the 'Saheeh Bokhari'. If those three scripts (of Ferberi) would have existed today, we could have seen this Ri'va'yat amidst them. For it is our guess that this Ri'va'yat is certainly extra in Ferberi's script.

It is an advantage of the Principles of Hadith+s that if the memory of a Ra'vee goes to weaken, then his Ri'va'yat+s copied/referred by his pupils who have heard (the Ri'va'yat+s) after weakening of the memory, are not acceptable. Hafiz Ibn Hajar claims that Bokhari did not take any Ri'va'yat of such a Ra'vee i.e. a liar. But with regret, we have to say that after coming to Iraq, Hisham's memory had decayed. The Iraqis who have copied the Ri'va'yat+s from him, have copied them after the decayedness of his memory. It was never befitting for Imam Bokhari that he would copy those Hisham's Ri'va'yat+s which the Iraqis had been copying with his reference. The principle has its own particular place, while it is something else that a single individual or class would have recited the Kalimah (acknowledgement of one's Superiority) of Bokhari آمنت بالبخاري "I affirm

acknowledgement of Bokhari". However, if somebody demands us to present any other example excepting Hisham, so we have other examples too. Anybody should not apprehend that we are opponents of Bokhari حاشا و کلا (No, never!). We are speaking only as a matter of principle. That, a law is not changed by the personalities.

SEVENTH ARGUMENT

This was a discussion about Hisham's Ri'va'yat. Now we come to another Hadith of Bokhari, which Imam Bokhari copied in the book "Kitab-ut-Tafseer" in these words: 'Umm-ul-Mo'me'neen Hazrat 'Aishah Rdh commends that when this Ayat (Verse of Quran) :

بل الساعته موعدهم والساعته ادهى وامر (القمر) "Nay but the hour (of doom) is their appionted tryst, and the Hour will be more wretched and more bitter (than their earthly failure) "...Surah 'The Moon'-54, Ayat-46/....was revealed, at that time I was a girl and used to play to and fro.

This is the Surah 'Al-Qamar' (the Moon) and was revealed in connection with the 'Shaq-qul-Qamar (the Splitting of Moon by the Holy Prophet Slm). The event of the 'Splitting of Moon' took place five years before the Hijrah (the Migration to Madinah). The

good Mu'fas'se'reen (Commentators) of the Holy Quran describe that this Surah/Chapter was revealed in the year 4 of the Nabu'vath/Prophethood Slm, and Umm-ul-Mo'me'neen 'Aishah Rdh was a girl at that time and used to play to and fro.

In our view point, this Ri'va'yat is quite contrary to Hisham's Ri'va'yat. It is because that one has to recognise that the Umm-ul-Mo'me'neen Rdh was born in the year 5 Nabuvi. All our Ulema/Scholars believe this year of her birth. But the Bokhari's Ri'va'yat is proving that the Umm-ul-Mo'me'neen Rdh had learnt this Ayat/Verse before her birth, and she used to play to and fro in Makkah ....What a strange thing it is ! Arriving at this destination, everybody will be compelled to adjudge one from the two decisions, that

1. The Ri'va'yat/tradition of Hisham is right, and it is not worth acceptance;
2. This Riva'yat/tradition is right and the Ri'va'yat of Hisham is incorrect.

The Ulema /Scholars accepted the first decision, and we have adopted the second clause. If we are Negators of the Hadith, ماشا ء الله / (as Allah willed !) We all are the wayfarer of the same destination. If we deny the Bokhari's Hadith , ماشا ء الله / (as Allah willed !) Our Ulema / Scholars have never lagged be-

hind us. Moreover we have got this way of thinking by them.

This Ri'va'yat is proving that the Umm-ul-Mo'me'neen Rdh was certainly so old in the year 4 Nabuvi that she used to play with girls; and she had such a memory that she knew that this is an Ayat / Verse of the Holy Quran, and it remained preserved in her memory since then. Even if we accept her age 'six years old' in the year 4 Nabuvi, it will be proved itself that the Umm-ul-Mo'me'neen Rdh was born at least two years before the First Revelation (Honour of Prophethood Slm). And, on the basis of this calculation, her age comes to be 'seventeen years' old'. Therefore the form of the decision is the same that one must accept one Ri'va'yat and deny the second one. And, our offence is so much so that we have accepted the Ri'va'yat of the 'Kitab-ut-Tafseer'. We did not go beyond 'the Bokhari'. ... Those are blockhead who say that we deny the Hadith, though they themselves are involved in the denial of the Hadith+s.

EIGHTH ARGUMENT

In the 'Saheeh Bokhari', a Rivayat has been narrated by the Umm-ul-Mo'me'neen Rdh, which 'Arwash Rdh is copying from her context, and then,

from 'Arwah Rdh Zehri is the copier. The only difference is that an Iraqi did not copy it, but two Egyptians, one Shami and two Madanites are the Ra'vee+s who have copied it.

The Umm-ul-Mo'me'neen Rdh says that when I made sense of my age, I found my parents following the Deen Islam/Religion of Islam, and there was not a day when the Prophet Slm would not come to our house every morning and evening.

When the persecution of the Muslims began, Abu Bakr Rdh with an intention of immigration, proceeded to Abyssinia, inasmuch as he reached a place 'Berk-ul-Gham'mad', where Ibn ad-Dughunnah, the headman of the Qa'rah tribe, met him in the way. He asked, "O Abu Bakr! Where to, you intend to go ?" Abu Bakr Rdh answered, "My people have thrown out me." Ibn ad-Dughunnah said, "A man like you neither comes out nor can be thrown out. You help the poor, treat the relative rightfully, share the burden of the helpless, entertain the guests and strangers, and bear adversaries for others in the way of the Truth. I offer you my support and refuge. Go back and worship your Nourisher (Allah), living in your home-town."

So Abu Bakr Rdh returned and Ibn ad-Dughunnah accompanied him. Ibn ad-Dughunnah went to the leaders of the Quraysh in the evening, and said,

"A man like Abu Bakr neither comes out himself under compulsion nor such an honourable person can be expelled. Are you going to expel a person who helps the poor, treats the relatives well, lifts the fallen ones, entertains the guests and co-operates in the need of the Truth ?" The Quraysh did not disprove the protection of Ibn ad-Dughunnah, but they said to him ; "Go and tell Abu Bakr to worship his God within the premises of his house, and offer Prayers (Namaz) in his own abode, and recite whatever he likes. But he should not inflict pain on us. And, he should not offer his Namaz/Prayer openly, and he should not recite the Quran anywhere except his house."

Thinking about these restrictions, Abu Bakr Rdh thought why should he not build a mosque in the courtyard of his house. So he built a mosque in his courtyard, and began to offer the Namaz/Prayer and recite the Holy Quran. The children and women of the polytheists expressed surprise. They used to watch this action carefully. Note that Abu Bakr Rdh was a man whose tears began to flow from his eyes when recited the Quran.

The noblemen of the Quraysh were confounded over this situation. They sent for Abu ad-Dughunnah. He came to them, they complained him that they bound Abu Bakr to worship his God in his

house for your protection, but overacting the pledge he has built a mosque in the courtyard of the house, and began to recite the Quran loudly in the Namaz/ Prayer. We fear that our women and children might involve in this 'fitna' /seduction. Hence, stop him from this practice. If Abu Bakr likes to continue worship in his house, he may continue worship in his house and we have no objection. We do not see it good to break the pledge of your protection, but we will never allow Abu Bakr to recite the Quran openly.

The Umm-ul-Mo'me'neen Rdh says that Ibn ad-Daghunnah came to Abu Bakr Rdh and told, "Do you know? The Quraysh pledged you on the condition, whether you keep the word, then my responsibility and pledge will stay, otherwise return my responsibility. I do not like it perfectly that the Arabs might hear that I pledged for such a person from whom I withdrew my responsibility. Hazrat Abu Bakr Rdh answered; "I return your responsibility.and I am contented with Allah's protection." (Bokhari, Vol.I, p-553).

In this Hadith, Umm-ul-Mo'me'neen 'Aishah Rdh describes in two sentences the situation from the beginning of the Prophethood Slm to the Hijrah/ Migration to Abyssinia that when I attained senses, I found my parents in the state of Islam and I watched

that the Generous Prophet Slm was accustomed to visit our house daily in the morning and evening.

This is the initial part of this Hadith in which the Umm-ul-Mo'me'neen Rdh has described her observation in two sentences that when I attained my senses, I saw this situation. And that the second part of her major age, which the Umm-ul-Mo'me'neen Rdh is stating as the period of adversaries. That is the period which made the First-foremost Muslims for the migration to Abyssinia. And then, she has described the whole situation of her father, Abu Bakr's Rdh migration to Abyssinia and its result.

The third part of this Hadith which we have not presented, consists of the Hijrah / Migration to Madinah. And when on Migration, he Slm came out of Abu Bakr's Rdh house, the diction of the Umm-ul-Mo'me'neen Rdh has completely changed. About a portion, she says that it had been told me by 'Amir Bin Fahirah who was the slave of Abu Bakr Rdh and an associate in the Hijrah/Migration. When the incident of Saraqa Rdh came into the discourse, she says that Saraqa Rdh told it to her. This makes it clear that the state which has been described in this Hadith, from the advent of Prophet hood Slm to the Hijrah / Migration to Madinah, the Umm-ul-Mo'me'neen Rdh is describing her observa tion. In other words, since the

Umm-ul-Mo'me'neen Rdh attained her senses, since then Abu Bakr Rdh and Umm Rooman Rdh were the followers of Islam. And since she attained consciousness she saw that the Prophet of Allah Slm used to visit their house daily in the morning and evening.

In this Hadith she is claiming openly that she was at the conscious age at the advent of the Prophethood Slm and whatsoever has taken place, it was all before her eyes. But our Ulema/Scholars commend that since the Hisham's Ri'va'yat proves it that her age was nine at the time of the wedding-farewell. Therefore the Umm-ul-Mo'me'neen Rdh might have heard these events from somebody. How pretty Mirza Ghalib has said in a line of poetry ;

بجا کہتے ہو سچ کہتے ہو پھر کہیو کہ ہاں کیوں ہو

(You speak rightly, you speak true; say it again, yes, why it is so.)

The Umm-ul-Mo'me'neen Rdh says that when I obtained senses, I saw this state of affairs. Our Ulema / Scholars say that she was not born yet. Then in brief, the matter is (Writer, Allama Habib-ur-Rehman writes satirically) that it is marvellous that the Umm-ul-Mo'me'neen Rdh might have observed the circumstances of 5-6 years before her birth. Imam Bokhari laid his belief in it, even he presented it. Even

the people say that we deny the Bokhari's Ri'va'yat+s. Your gentlemanship should decide the matter who is denying the Bokhari's# Ri'va'yat+s? We leave the decision for the readers.

This whole discourse proves that at the advent of the Prophethood Slm, the Umm-ul-Mo'me'neen Rdh was a girl with consciousness and wisdom i.e. at least a girl of 5-6 years old. In other words, a girl of such an age that she might keep in memory that, who is coming to and going from the house, and what her parents are doing contrary to the people of Makkah. And, this is the period of a child when he/she yearns to understand and scrape everything that, how it is so and why it is so.

The substance of this discourse is that this will have to accept keeping this Hadith of the Prophet Slm in view, that the Umm-ul-Mo'me'neen Rdh was certainly 5-6 years old at the advent of the Prophethood Slm. Therefore, through this calculation, her age is reckoned as 19-20 years at the wedding-farewell, and it also proves that the Umm-ul-Mo'me'neen Rdh and Hazrat Fatimah Rdh are of the same age. Therefore, now it depends upon the Ulema/Scholars that they recognise the Hisham's Ri'va'yat, and put these two Hadith+s of 'the Bokhari' on the lathe machine of the elucidation or accept the mistake of Hisham.

NINTH ARGUMENT

Hazrat 'Aishah Siddiqua Rdh describes that Osamah slipped away at the threshold of the door and had a wound on face. The Generous Prophet Slm said to me, "Remove the filth from Osamah". I felt disgust as Osamah had begun to lick the blood. He had begun to remove it from the face.

This is a Ri'va'yat of Ibn Majah in these words, "Osamah had a flow from his nose. The Generous Prophet Slm ordered me to rise and clean Osamah's nose. I felt disgust, then the Generous Prophet Slm himself rose and cleaned his nose."

There is written in the Ri'va'yat of the Tirmidhi that the Generous Prophet Slm intended to clean Osamah's nose. Then the Umm-ul-Mo'me'neen Rdh requested to allow her to clean his nose. He Slm said, "O 'Aishah ! thou dost love Osamah, for I also have love for Osamah." (the Tirmidhi: Vol.II, p.246)

Also, Bahiquee through Sha'abi, has copied from the Umm-ul-Mo'me'neen Rdh that the Prophet of Allah Slm asked me to rise and wash Osamah's face. I requested that I bore no child, so I do not know how to wash the children's face. You please catch him and wash his face. He Slm caught hold of Osamah and washed his face. And said, "Thou hast created this facility for us that thou is not a girl. Hadst thou been

a girl, I would decorate thee with ornaments and would spend a lot of money for thine." Imam Ahmad, through Bahiquee, has copied from Hazrat 'Aishah Rdh that Osamah fell down against threshold of the door. His face injured. The Generous Prophet Slm had been rubbing and cleaning it, and he Slm was saying, "O Osamah! Hadst thou been a girl, I would clothe and decorate thee with ornaments. I would spend a lot of money for thine."

Once again cast a sight on these Ri'va'yat+s and think over these, you will feel clearly that Hazrat Osamah Bin Zayd is a child before the Umm-ul-Mo'me'neen Rdh who sometimes gets injured and sometimes his nose flows. Sometimes the Umm-ul-Mo'me'neen Rdh rises and cleans and at times the Prophet of Allah Slm does it. Sometimes the Umm-ul-Mo'me'neen Rdh feels disgust, and sometimes she apologises, saying, "I did not bear a child, so I have no experience of washing the children's face."

Firstly, the words 'I've no child' cannot come out of the tongue of a nine-ten-year old baby-girl. This word can be uttered only by a woman of good age who can yearn for a child.

Secondly, this makes it clear that Hazrat Osamah was pretty enough younger than the Umm-ul-Mo'me'neen Rdh. If the Umm-ul-Mo'me'neen Rdh

were coeval or younger than he, the Generous Prophet Slm would have never asked her to remove the blood and clean the nose. Because such an order is always given to such a person who is elder than the child, in any condition. It does never happen that an eight-year old child may be assigned to serve a ten-year old child. And, the one who does so, will become ridicule before the people.

Our Ulema/Scholars say, 'as it has been appearing in the Hisham's Ri'va'yat when the Generous Prophet Slm passed away, the Umm-ul-Mo'me'neen Rdh was eighteen years old! Therefore it is necessary to know what was the age of Osamah at the time of his Slm demise.

Imam Zehbi has written in his 'the Sayer-e-Alam Al-Nabela' that Osamah was eighteen at that time. As if it were an historic marvel that a girl is cleaning the nose of a boy, having equal age of her. Wali-uddin Al-Khatib, the writer of the 'Mishkat', writes in his 'the Kitab-ul-Kamal Fee Asma-ur-Rajal' :

قبض النبي صلي الله عليه وسلم و هو ابن عشرين
(مشكوة صفحه ٥٨٥)

" When the Prophet of Allah Slm passed away, Osamah was twenty years old. (the 'Mishkat', p.585)

It is also a recognised fact observed by the Mu'had'de'seen / Scholars of Hadith+s and historians that the Generous Prophet Slm , during his mortal disease, organised an army to fight against the Roman army and which he Slm deputed to invade Syria in order to seek the vengeance of the Battle of Muta موته . Osamah was the commander of this army, and the persons like Hazrat Omar Rdh were ordained to fight under his sub-ordination. At that time, his age was twenty years, according to Waliuddin Al-Khatib, and nineteen years according to Hafiz Ibn Kathir :

توفي رسول الله صلي الله عليه وسلم و عمره تسع عشرة سنة
البداية والنهاية ج٨ ص ٦٧

"When the Prophet of Allah passed away, Osamah was nineteen years old." (the Al-Badayah-wun-Nehayah, Vol.8, p.67)

Hazrat Abu Bakr Rdh, after the Baith/Oath of Allegiance, first of all accomplished this assignment and set out this Osamah's army, who by the Grace of Allah returned successfully.

It is a recognised fact that Hazrat Osamah was born in the year 3 Nabuvat /Prophethood Slm. And this incident that he injured falling from the threshold of the house, or his nose is flowing, or the Generous Prophet Slm washes his face or he Slm orders

the Umm-ul-Mo'me'neen Rdh to wash his face or clean his face etc, all such incidents will have concern with the childhood of Osamah. And, such an order could be given to the Umm-ul-Mo'me'neen Rdh at a time when her Rdh age must be more than Osamah's age. And when Osamah Rdh is younger than the Umm-ul'Mo'me'neen Rdh and his age is 19-20 at the demise of the Prophet Slm, so the Umm-ul-Mo'me'neen Rdh will be, at least, five years older (than Osamah), so that the orders regarding cleaning of the blood and nose might come to be right.

TENTH ARGUMENT

The Umm-ul-Mo'me'neen Rdh Participated the Battle of Badr

Imam Muslim in his 'the Saheeh', through 'Arwah bin Zubayr, has copied from Hazrat 'Aishah Rdh. She Rdh says that the Generous Prophet Slm marched towards the field of Badr. When he Slm reached Harat-ul-Gha'rirah, a person came to him whose courage and bravery was well-known. The Companions Rdh were much happy to see him. When he came nearer and said to the Generous Prophet Slm, "I have come to you in order to participate the battle, and I want to bear this suffering with you." He Slm commended, "Dost thou have belief in Allah and His

Prophet ?" He replied in negation He Slm said, "Go, go back. I never need any help from a polytheist."

The Umm-ul-Mo'me'neen Rdh says that the man went away. But when we reached Sha'jarah, the same person came again. He Slm again put the same question whether he had a belief in Allah and His Prophet. He answered in negation. He said that he Slm never needs any help from a polytheist. Hence the man went away.

The Umm-ul-Mo'me'neen Rdh says that when we reached the place 'Bida', the same person again came back. Again the Generous Prophet Slm asked him the same question, "Dost thou believe the in Allah and His Prophet?" He answered in affirmation. Then he Slm said, "Good ! thou may accompany." (the 'Saheeh Muslim', Vol. II, p. 118)

However our commentators of Hadith+s have elucidated this Hadith that from 'WE' the Umm-ul-Mo'me'neen Rdh might have denoted the 'COMPANIONS' Rdh and she herself might have not included in the pronoun 'We'. And the Umm-ul-Mo'me'neen Rdh might have gone till Bida to say farewell to the Generous Prophet Slm. But the truth is that our digestion is disturbed after reading these elucidation, and began to belch sour !

Through this Hadith of Imam Muslim, we

came to this conclusion that the Umm-ul-Mo'me'neen Rdh participated the Battle of Badr, and she Rdh is the only one amongst the women who is a participant of the Battle of Badr. Those historians and biographers of the Generous Prophet Slm who have written the wedding-farewell of the Umm-ul-Mo'me'neen Rdh, took palce in Shavval, 2 A.H.' they are either the dwellers of the paradise of fools or their minds are under the influence of the 'Sabayyat' (the cult of Shia-ism). The right statement is that the Umm-ul-Mo'me'neen's wedding farewell took place in the Shav'val, 1A.H., and the Hadith of `the Muslim' is correct in its place.

This Hadith has also proved that the Umm-ul-Mo'me'neen Rdh participated the Battle of Badr, and her wedding farewell took place in the year 1 A.H., she Rdh passed a complete decade in the wifehood of the Prophet of Allah Slm. The historians who have stated a period of nine years or Hisham's Ri'va'yat which states a period of nine years, is wrong.

When Hazrat Omar Rdh, allocated stipends of the good Companions Rdh during his Khilafat/Caliphate, he granted stipends to the Participants of Badr more than those who did not participate the Battle of Badr. And when the stipends of the Sacred Wives (of the Holy Prophet Slm) were allocated, the stipend of

Abdullah were found. The fact is that Hazrat Jabir was buried in the graveyard 'Baqueeh' in Madinah, according to all the historians and the Mu'had'de'seen. Maybe these artificial graves and their inscriptions have been prepared in the days of Bani Ba've'yah or these persons after their death might have dug a long tunnel and might have reached Baghdad by journeying; as four daughters of Hazrat Hussain Rdh have reached Lahore, and their graves are famous by the name of the 'Nayk-Bibi'yan' (Good Daughters) still today, or Hazrat Ali Rdh might have been buried at Najaf (in Iraq), at the Koh-e-Maula in Baluchistan (Pakistan) and at the Koh-e-Maula in Deccan (India) simultaneously. In fact, these are all secrets of the Batinyah (a Shia Sect), and we have not such an eyesight which may see the things behind the curtain, and for us it is very difficult to comprehend these secrets. Because the greatest impediment is Ilm / Knowledge, for العلم حجاب الاكبر "the Knowledge is the Great Impediment". For discovering the secrets, the greatest impediment is the Knowledge; and if we throw away the books into the river as Ghazali and Rumi, Junayd and Shibli did, then, the real fault lies in the cranium of the unruly head, where should we take it away? And, the biggest trouble is that here we have no Euphrates and Tigris (of Iraq) from whose water of blessings

we may wash the cranium and we lose all that we have read in books. Our mind tells us that Hasan bin Sabah made the people to drink the hemp- plant drug, playing the pretension of the Jan'nath/Paradise. These were the results of the same hemp-leaves that thousands of books were thrown away into the rivers, and the flight of mind reached the depths of the Batiniyah (the Sabaite+s). And, if we have done so, and enjoying a 'gaddi'/ seat, we would have been opening the difficulties of the people; and in case of failure, the people's hands may catch our lap on the Doomsday. Alas ! We have lost our lives in his (Hasan bin Sabah) fraud, that the truth: all will rise nakedly on the Doomsday and all will be calling for themselve selfishly. But there will neither be anyone's lap nor a collar.

ELEVENTH ARGUMENT

The Battle of Uhud is such a battle wherein the Generous Prophet Slm was wounded seriously. According to the Hadith of Bokhari, only two Companions had left with him Slm—Sa'ad bin Waqas and Talha bin Ubayd-ullah Rdh. Some had lost heart with confusion, some were fighting all alone and had no information of others. Some had climbed a mountain in order to save their lives, and it had become public

Umm-ul-Mo'me'neen Hazrat 'Aishah Rdh was fixed the highest amongst all, because she Rdh was the dearest to the Generous Prophet Slm. Maybe this reason too. But the real reason in our viewpoint is that she participaed the Battle of Badr, and no other wife had this honour, even no woman on the earth did possess this credit.

May Allah shower His blessings on Imam Muslim who presented this Riva'yat with such a high testimony that a wrong-doer cannot redicule any Rav'ee/sayer. Through an incident, he proved the participation of the Umm-ul-Mo'me'neen Rdh in the Battle of Badr, and came into the Prophet's Slm wifehood in the year 1 A.H., and remained in his Slm wifehood for ten years; and nine years of wifehood as stated in the Hisham's Ri'va'yat/tradition, is not correct.

May Allah bestow peace on Imam Muslim in the Gardens of Paradise, who having copied this incident, has shown practically that the Umm-ul-Mo'me'neen's business was not to play with dolls but her favourite hobby was to play with swords; even she was brought up under the shadow of the swords. This was her inborn quality because a girl who would see the game of swords, does not play with dolls. Playing with dolls is an Ajami/Iranian pastime, not an Arab

hobby. These Iraqi Ra'vee+s want to lay the fondness of playing with dolls, the nature of the women of their land, to the account of the Umm-ul-Mo'me'neen Rdh. Perhaps the object in their view is that they want to find a way to say 'a girl who passes her time in playing dolls, how she can comprehend the meaning of the Holy Quran and the Sunnah.'

This Ri'va'yat has also proved that the Umm-ul-Mo'me'neen 'Aisha Rdh was not a girl of nine years. Had she been a girl of nine years, what would be the purpose of her going to the battle front? For a woman who goes to the battle front, war and military services are assigned to her, as this description will come in light in the forthcoming lines.

About the Battle of Badr, it is a well-known event that the flag which was prepared on that day, it was made of Umm-ul-Mo'me'neen Aisha's Rdh 'Orni' / 'Dupatta'(a cloth sheet which Muslim / Eastern women put on their head covering their body). If this event is true, it is still a greater proof of this event that the Umm-ul-Mo'me'neen's Rdh wedding farewell had taken place in the year 1 A.H. and she participated the Battle of Badr. For it is beyond senses that taking the 'dupatta' of a girl who had not her wedding farewell as yet, he (Slm) would reach the field of Je'had (Islamic war against the aggressive non-be-

lievers). This conception is also not possible, but it is difficult that, he (Slm) taking away the 'dupatta' of a recent bride, would have proceeded to the field of Badr, and it is also not possible that she (Rdh) would have gone upto the place Beda to say farewell to the Generous Prophet Slm, and had left her 'dupatta' there. This is not a romantic story (of Shireen Ferhad). However the situation would have occurred in the manner that the battle which came in sight all of a sudden, the problem of preparing a flag must have arisen. In the camp, there might be not such a piece of cloth which might be used for a flag. Then the Umm-ul-Mo'me'neen Rdh might have given her 'dupatta' and putting a handkerchief on her head, she would have prepared for the military services. And, the Iraqi Ra'vee+s have given it the colour of the story of 'Shireen-Ferhad' (the lovers).

Please keep in mind this too. The word 'Orni' ('Dupatta' in Urdu) is a word of Hindi language. There is no particular word in Arabic for the word 'Orni'/ Dupatta. The Umm-ul-Mo'me'neen Rdh must have given her 'cha'der' (sheet of cloth covering head and body), which our Urdu writers transformed in 'Orni' (or 'dupatta').

Please keep in mind too. These flags were prepared at the place 'Roja' which situated at a distance

of 40 miles from Madinah. A flag was made for the Ansar+s and the other for the Mu'haj'reen which was given to Mus'ab Bin Umair Rdh, but Waqadee, the Rafzi / Shiah says that it was given to Hazrat Ali Rdh. It was narrated by the latter Sunni Ulema/Scholars who might take it as a religious duty to own every Ri'va'yat, that a flag was given to Hazrat Mus'ab Rdh and a flag to Hazrat Ali Rdh. Then the Shiah historians struck off the name of Hazrat Mus'ab Rdh and made famous Hazrat Ali Rdh as the flag-bearer. A line from the Urdu poetry :: جوچاہے آپ کا حسنِ کرشمہ ساز کرے
"Whatsoever may work your Beauty, the marvel-maker".

Today the History we possess, is a distorted and twisted History. Its hands and feet have already been cut by the Sabaite/Shia gossip-mongers. To re-join its hands and feet is possible only when we get them in the proper order from somewhere. Many persons are busy in excavating the History. Let us see whence these organs will be available; and if those come to light what will be the surety that these are not the artificial organs. The fear prevails that we might even lose this cripple body by way of the 're-gained', or artificial organs and body.

As in the beginning of the current century, the corpses of Hazrat Hazifah and Hazrat Jabir bin

that the Generous Prophet Slm martyrized.

On that day, Hazrat Abu Talha Ansari Rdh who is the step-father of Hazrat Unas Rdh, had been defending the Generous Prophet Slm. He entreated time and again, "My parents may sacrifice for your sake ! Please do not leave your place lest an arrow may hit you."

This is the only battle in the Prophet's Slm life when the Muslims were defeated and seventy Companions Rdh were martyrized. And, perhaps there might have been a person who was not wounded seriously. Some women also participated this battle.

Before we comment on this who were the women participated this battle, and what were their responsibilities? It is also necessary to express that the Generous Prophet Slm was aware of the forthcoming perils. That is why he (Slm) did not allow boys of fourteen to take part in the battle. Among these under-age boys included Hazrat Samrah bin Jandab, Hazrat Bara'a bin Azib, Hazrat Unas bin Malik, Hazrat Zayd bin Thabith and Hazrat Abdullah bin Umar Rdh. But inasmuch as Ibn Umar Rdh that he was not allowed to join the Battle of Uhud becaause he was fourteen years old at that time; and the first battle wherein he participated, was the Battle of Ditch. Therefore, the least limit of age in participating a battle is fif-

teen years. Even so some of the Fu'qua'ha/Codifiers of Islamic Laws, only due to this Ibn Umar's Ri'va'yat have described the limit of maturation at least 15 years of age.

Now the thing worth consideration is: when does the Generous Prophet Slm observe at least 15 years as the limit of age for taking part in a battle, how it can be possible that an underage girl be allowed to join a battle?

This also be kept in mind that the women who took part in the battle, had various responsibilities, such as: to pick up the wounded from the battlefield, their medical treatment, to serve water to the wounded Mu'ja'hi'deen, even though to supply arms when needed. It is obvious that it is not within the reach of every woman to perform these duties in the battle field. How is it possible that such important assignments be destined to the girls of nine or ten years?

A woman can discharge such impotant duties at a time when she has some know-how of the art of fighting, and can defend herself when needed, but inasmuch as she must have courage to join the fighting when needed.

When we consider over these matters, our mind is forced to consider that such an assignment cannot be entrusted to an under-age girl; and even

when 14 years old children were not allowed to take part in the battle, so the women participants must be young and experienced, and must possess full understanding of ups and downs.

Umm 'Am'ma'rah Rdh :

The women who participated this battle, included Umm'Am'ma'rah Rdh who associated in defending the Generous Prophet Slm. On that Day, she suffered thirteen wounds. The Generous Prophet Slm himself, while standing, got her wounds dressed.

She Rdh confronted Ibn Qamayyah who threw a stone to the Prophet of Allah Slm. She was launching an attack with a wooden club while he was attacking with a sword, inasmuch as he fell down in an attack and his head broke open. Watching it, the Generous Prophet Slm began to laugh.

She (Rdh) also participated the Battle of Ya'ma'mah against Ma'sil'mah the Liar, and she fought properly and had twelve wounds, inasmuch as her hands became unserviceable in fighting.

Those women who would not participate the battle properly, also equipped with arms.

Umm Saleem Rdh :

Ibn Sa'ad has copied that Umm Saleem Rdh had a dagger with her in the day of Uhud.

Hazrat Unas Rdh describes that Umm Saleem

Rdh had a dagger with her in the Battle of Hunayn. Abu Talhah Rdh requested, "O Prophet of Allah Slm, this is Umm Saleem and she has a dagger with her." Having heard this, she (Rdh) said," O Prophet of Allah Slm, I keep this dagger with me, because if any infidel comes near me, I will cleave his stomach." (Tab`qat` Ibn Sa`ad, Vol. VIII, p. 425)

This detail has made it clear that taking part in a battle is not a duty of an under age girl. And again, Hazrat Umm Saleem Rdh, the mother of Hazrat Unas Rdh, was a matured and experienced woman, took part with the Generous Prophet Slm in various battles.

Umm-ul-Mo'me'neen Hazrat 'Aishah Rdh :

We have proved in the lines mentioned above that Umm-ul-Mo'me'neen Hazrat 'Aishah Rdh participated the Battle of Badr as a woman, and was also taking part in the Battle of Uhud alongwith Umm Saleem Rdh.

Hazrat Unas Rdh says that he saw 'Aishah Bint Abi Bakr (Rdh) and Umm Saleem Rdh, both had mounted their legs of the pairs of trousers and rear parts of their ankles were seen by him. Both of them had lifted the water-bags and served water to drink to the Muja'hi'deen. For several times they went to fill the water-bags and served water to the Mu'ja'hi'deen. (the Bohkhari, Vol.I, p. 403)

This process of serving water was continued in the battle field. It is obvious that this action may come only from an armed and experienced woman, but an under age and inexperienced girl of ten years cannot possess this quality. Even to lift a water-bag is a hard task for her. How she could share equally with Umm Saleem Rdh, an experienced woman? Working with Umm Saleem Rdh is itself a proof that the Umm-ul-Mo'me'neen Rdh was not under-age in any case. And since it is a recognised fact that even the boys of fourteen were not allowed to participate the battle, so how it is possible that the Umm-ul-Mo'me'neen Rdh would be assigned for this duty at the age of ten years. And if she discharged this duty without the permission of the Holy Prophet Slm, why he (Slm) kept quiet over it? And if she was warned, resultantly every two statements require a proof.

Our respected Readers ! All this discourse was conducted with the viewpoint of the Hadith+s. Now let us have a little discussion on the basis of the History, which supports these all discussions.

TWELFTH ARGUMENT

All the Mu'ha'de'seen/ Scholars of Hadith+s and historians agree that Umm-ul-Mo'me'neen Hazrat 'Aishah Rdh was ten years younger than her

elder sister, Asma Rdh, and Asma Rdh died at the age of 100 years in 73 A.H. When we see in this context, the calculation shows that Hazrat Asma Rdh was 27 or 28 years old at the eve of the Hijrah to Madinah. When 10 is subtracted from 27, the age of the Umm-ul-Mo'me'neen Rdh is reckoned to be 18 years at the eve of the Hijrah, and if the wedding-farewell took place in the year 1 A.H., it reckons to 19 years, and if the wedding-farewell in 2 A.H., it reckons to 20 years.

Wali-uddin Bin Al-Khateeb writes in his book "Al-Kamal Fee Asma`a-ar-Rajal " :

وهي ام عبدالله بن الزبير اسلمت بمكته قديما قيل اسلمت
بعد سبعته عشر انسانا وهي اكبر من اختها بعشر سنين وماقت
بعد قتل ابنها بعشرة ايام و قيل بعشرين يوما بعد ما انزل
ابنها من الخشبته ولعا مائته سنة ذالك ذ سنته ثلاث و سبعين بمكته
(مشكوة ص ٥٥٦)

"Asma Rdh is the mother of Abdullah Bin Al-Zubayr. She embraced Islam in the very beginning at Makkah. It is said that she embraced Islam after seventeen persons. She was ten years older than her sister `Aishah. She died after ten days of her son`s murder. A saying is: "after twenty days when Ibn-uz-Zubayr was put off from the hanging, she completed her 100 years, and this event took place at Makkah in 73 A.H." (the Mashkat, p.556)

Hafiz Ibn Hajar writes in the 'Taqreeb-ul-Teh'zeeb' :

عاشت مائته سنة وماتت سنته ثلث سبعين اوار بع و سبعين
(تقريب التهزيب ص٥٦٥)

" Asma Rdh lived for one hundred years and died in 73 A.H. or 74 A.H. " (the Taqreeb-ul-Tehzeeb, p. 565)

Hafiz Ibn Katheer writes in his famous history book 'Al-Badayah-wan-Nehayah': "Asma's sister is 'Aishah Rdh, her father is Abu Bakr Siddique Rdh, her grandfather is Abu Qa'ha'fah Rdh, her son is Abdullah Rdh, and her husband is Zubayr Rdh, and all these are the Companions Rdh.

Hazrat Asma Rdh, alongwith her son Abdullah Rdh and her husband, was a participant in the Battle of Yermook. She was ten years elder than her sister 'Aishah Rdh.

In the same year i.e. 73 A.H., as we have already written that she had to see the tragic murder of her son, Abdullah bin Zubayr Rdh. After five days of this incident, according to some sayers 'after ten days' while according to some other sayers 'after more than twenty days', and according to some sayers 'after one hundred days' Hazrat Asma Rdh died. And this all is known to all. At the moment of her death, she was one hundred years of age. Neither a single tooth cracked down nor there was any defect in her

senses. (the Al-Badayah-wan-Nehayah, Vol. VIII, p. 346)

All the same, Hafiz Zehbi has written in his book 'the Sayer Alam-un-Nabela'a'. He says : "Asma Rdh bint Abu Bakr Rdh was some above ten years older than Hazrat `Aishah Rdh." (the Sayer Alam-un-Nabela`a, Vol II, p. 208)

Abdur-Rahman bin Abi Zanad has stated that Asma Rdh was ten years older than `Aishah Rdh. Arwah says that Asma Rdh died at the age of one hundred years. (the Sayer Alam-ul-Nabala`a, Vol. II, p. 213)

Hafiz Zehbi, Hafiz Ibn Katheer and Wali-uddin Al-Khateeb are taken as the Mu'had'de'seen (Scholars of Hadith+s). These good persons are not only historians but also the Mu'had'dis (Scholars of Hadith) and expert of the Rajal (the Men). These good persons are describing a difference of ten years between the ages of Umm-ul-Mo'me'neen Rdh reckons to be sixteen years at the time of the Nikah/wedding, and nineteen years at the wedding-farewell. This is still more a proof that the digit ten has been left by Hisham in his Ri'va'yat, and only the single digit has been copied by mistake, and the 'nineteen' became 'nine'. Now if the Hisham's Ri'va'yat is to be taken correct, (and unless the age of the Umm-ul-Mo'me'neen Rdh is proved as nine years, our Ulema/

Scholars do not feel their food digested), its simple and easy method is that Hazrat Asma's age might be decreased by ten years. But only words 'that we do not accept the History' will never help. That is why we have quoted the good Mu'had'de'seen / Scholars of the Hadith+s instead of the historians, and for the same reason, we did not present any example from the History in the beginning of this discussion. For, the inhabitants of Madinah knew that the climate of Iraq had affected Hisham's mind badly, so they did not copy this Rivayat contrary to human senses.

THIRTEENTH ARGUMENT

Historian Muhammad bin Jareer Tibri, describing the events of Hazrat Abu Bakr Rdh, writes : " Abu Bakr Rdh married two times in the Days of Ignorance. The one Qateelah, from whom Abdullah and Asma Rdh were born, and the other Umm Rooman Rdh, from whom 'Aishah Rdh and Abdur-Rahman Rdh were born. Then he says : .

فهو لاء الاربعته من اولاده و لقد و من زوز جيه التيين سميتها
فی الجاهليته تاريخ طبری ج٤ ص ٥٠

"These four offsprings were born by these two wives whose names have been stated. These all children were born in the Days of Ignorance." (the Tareekh Tibri, .

Vol. IV, p. 50)

Now consider that the sect of Sabayya (Shia+s) presenting the age of Hazrat 'Aishah Rdh, ridicule her (Umm-ul-Mo'me'neen Hazrat 'Aishah Rdh,). And historian Tibri is himself a perfect Shia, he is affiming that the Umm-ul-Mo'me'neen Rdh was born in the Days of Ignorance. Almost every Muslim knows that the period before the Prophethood Slm is called the 'Days of Ignorance'. Now if the Umm-ul-Mo'me'neen Rdh was born even before some months of the Prophethood Slm, her age reckons to be 15 years at the wedding-farewell. And, we have proved it in the above-mentioned lines that the Umm-ul-Mo'me'neen Rdh was born at least 5 years before the Prophethood Slm. With this regard, this is certain to some extent that the Umm-ul-Mo'me'neen Rdh was born at least 5 years before the Prophethood Slm. With this regard, this is certain to some extent that the Umm-ul-Mo'me'neen Rdh had her wedding-farewell at the age of nineteen years. However, there is a possibility that her age might be some more years than this (19 years); and there is no question of less years of age.

Our point of view is that this whole game is the invention of the Kufi+s For it is their contention that Hazrat Fatimah Rdh was born after 5 years of the

Prophethood Slm and she was nine years old at the time of her Nikah/marriage. Even though it is written in the 'Tu'fa'tul "Awam" their book of Fiqa / Law in Urdu that a girl should be married reaching the age of nine years. Therefore, the Kufi+s, with a purpose to conceal their nefarious tactics, have endeavoured to make others 'naughty'; and they gave air to the age of the Umm-ul-Mo'me'neen Rdh. The Sunni+s publicised open-heartedly this 'falsification', and could not present this answer to them ``You yourselves have accepted nine years as the age of Hazrat Fatimah Rdh." But the difficulty was that the Sunni+s had given the decision that this is wrong and Hazrat Fatimah Rdh was born 5 years before the Prophethood Slm.

The difference between the ages of Hazrat 'Aishah Rdh' and Hazrat Asma Rdh which is ten years if we keep this in view, then the age of Hazrat Asma Rdh reckons to 14 years at the eve of the Prophethood Slm. On the basis of this proposition, the Umm-ul-Mo'me'neen Rdh must have born before the Prophethood Slm. It means that the Umm-ul-Mo'me'neen Rdh and Hazrat Fatimah Rdh were almost coeval. And, a difference of ten years was created between the ages of the two, and such achievements can only be performed by the people-at-Kufa.

FOURTEENTH ARGUMENT

Ibn Hisham, the historian, has given the description of the believers of the Generous Prophet Slm in his book 'the Seerat' under the heading السابقون الاولون (the First and Foremost Persons). With Umm-ul-Mo'me'neen (Hazrat Khadijah Rdh) at the top, the description of men, women and children (respectively) has been presented in a list. He writes :

" After Hazrat Khadijah (Rdh), Usman Rdh Ibn `Affan, Zubayr bin Al-`Awam, Abdur-Rahman bin `Aof, Sa`ad bin Abi Waqas and Talhah bin Ubayd-ullah (including Zayd, Ali and Abu Bakr) Rdh. This is the company of eight persons who embraced Islam on the call of Abu Bakr Rdh who took the lead in Islam. Then Abu `Aubayda bin Al-Jarah embraced Islam and, Abu Salmah Rdh bin Abdul-Asad and Arqam bin Abi Al-Arqam whose house was situated on the Hill of Safa (and wherein the Prophet of Allah Slm was hidden from the eyes of the Quraysh of Makkah) where he (Slm) preached and invited the people secretly to accept Islam, and the number of the Muslims came to be forty.

The Muslims being 40 in number, came out of the secret house and then preached Islam openly. Due to their afforts: Othman bin Maz'aoon and his brother Qadamah, and Abdullah and 'Aubaydah bin Al-

Harith, and Saeed bin Zayd and his wife Fatimah (the sister of Omar bin Al-Khattab), and Asma bint Abu Bakr Rdh and 'Aishah bint Abu Bakr Rdh, both were small in age, and Khubab bin Al-Arth. (Ibn Hisham, Vol. I, p.65)

In accordance with the clarification of Hisham it is proved that after including Hazrat Khadijah Rdh in the السابقون الاولون (the First and Foremost Muslims), the serial number of Hazrat Asma Rdh is nineteenth and the twentieth of the Umm-ul-Mo'me'neen Rdh. In other words Hazrat 'Aishah Rdh the Umm-ul-Mo'me'neen Rdh had embraced Islam enough before Hazrat Omar Rdh in the year 1 Nabuvath (Prophethood Slm). Now if Hisham's Rivayat is accepted, then the Umm-ul-Mo'me'neen Rdh would have embraced Islam four years before her birth. What a surprise !

Ibn Ishaque has got enumerated respectively the names of those Companions Rdh who embraced Islam in the very beginning. And, enumerating nine names of the Companions Rdh who embraced Islam in the initial stage, Ibn Ishaque says, 'Then Abu 'Aubeydah Rdh embraced Islam, then Abu Salmah Rdh, and Arqam bin Abi-Al-Arqam, and Othman bin Maz'aoon, and Aubeydah bin Al-Harith , and Saeed bin Zayd and his wife Fatimah (bint Al-Khattab), and

Asma bint Abu Bakr and 'Aishah bint Abi Bakr Rdh embraced Islam and she was under age at that time. (Al-Seerat-un-Nabuviah, Vol. I, p. 452)

At this place, Ibn Ishaque has left the names of two brothers of Hazrat Maz'aoon, namely Qadamah and Abdullah, so placing the names of Hazrat Asma and Hazrat 'Aishah in the order of 17th and 18th, and if then those two names might be included, so the name of Umm-ul-Mo'me'neen Hazrat 'Aishah Rdh comes to the place 20th.

The same detail has been given by Mu'had'dis Soheli in his famous book "Kitab-Al-Roodh Al-Ayef" (كتاب الروض الانف)

This whole detail has elucidated this point that the Umm-ul-Mo'me'neen Rdh is amidst the First and Foremost Believers, and she declared her belief in the first year of the Prophethood Slm. Though she was an under age girl, yet she must possess an age that she might comprehend the meaning of Islam and Iman (Belief). It is certain that she was born five years before the Prophethood Slm and she was six years old at that time.

The writer of 'the Hayat Syed-ul-Arab' writes, quoting the names of the First and Foremost Believers that Warqah bin Naufil embraced Islam first of all. It has been supported by Hafiz Balqueeni and

Hafiz Iraqi. Ibn Mandah, Ibn Hajar, Tibri, Baghvi, Ibn Qane`a and Ibn -ul-Sakn etc have placed Warqah amidst the Companions Rdh.

After Warqah, Hazrat Khadijah Rdh is the First and Foremost Believer. After her Abu Bakr Rdh amidst the men, Ali Rdh amidst the children, Zayd Bin Harith Rdh amidst the Mawali+s/slaves. Then Umm Ai'man, then Umm Rooman wife of Abu Bakr Rdh, then Umm Khair mother of Abi Bakr, then Asma daughter of Abu Bakr. And, it is a recognised fact among the historians that Hazrat 'Aishah and Hazrat Asma embraced Islam together. In this way the order of the Umm-ul-Mo'me'neen comes to the tenth.

Ibn Sa'ad writes the first woman who embraced Islam is Hazrat Khadijah Rdh. After her comes Umm-ul-Fazal Rdh who was the wife of Hazrat Abbas. Then Asma daughter of Abu Bakr and 'Aishah. And the same is the saying of Ibn Abbas Rdh.

But regret to say that the persons who fell victim to the Hisham's Ri'va'yat, have written contradicting it that even the Umm-ul-Mo'me'neen Rdh had not been born till that time; and to our utmost surprise that late Shibli who did not describe the name of any member from the Abu Bakr Family in the list of the First and Foremost Believers in his book 'the Seerat-un-Nabi, Vol. I', and thus he struck off the

names of Umm Rooman, Umm-ul-Khair, Asma and 'Aishah Rdh from this list. And he did not only make a historical mistake but also did not like to utter the name of any woman else Hazrat Khadijah Rdh, even though he did not mention the names of the daughters of the Generous Prophet Slm. But he could not forget Ali !

Since Hakeem Abdur-Rauf Danapuri has written his book 'As'hah'us-Sayer' (اصحح السیر) as an answer to Shibli's 'Seerat-un-Nabi', so he has given a long list of the First and Foremost in Islam. In this list he has described the name of Hazrat Asma on the 16th order and the Umm-ul-Mo'me'neen's name on the 17th place .... But since the Hisham's Rivayat has been clasped to his mind, so he wrote below in the marginalia :

"It is the Rivayat from the Sa'ha'heen/ the Correct Ones that when the Generous Prophet Slm married her, she was six years old; and another Rivayat is that she was seven years old, and when her wedding-farewell took place, she was nine years old. Ibn Sa'ad writes that the wedding-farewell took place in the month of Shavval in the first year of the Hijrah".

She was born after four or five years of the Prophethood Slm. However, she is understood to be among the Believers of the initial stage. It means that

she was a Muslim since earlier days of Islam. (Abdur-Rauf Danapuri's 'As-hah-us-Say'er, p. 64)

Hakeem Rauf Saheb is showing displeasure why the Umm-ul-Mo'me'neen Rdh was enlisted with the names of the Believers of the earlier days of Islam, as she did not exist at that time. Because it is proved through the Rivayat of the Sah'ha'heen / the Correct Ones (i.e. Hisham) that she was born after four or five years of the Prophethood Slm, that the Umm-ul-Mo'me'neen Rdh was a Muslim by birth. And perhaps thinking so, Hakeem Rauf did not describe the declaration of the Belief of Hazrat Zaynab Rdh and Hazrat Ruqayyah Rdh daughters of the Generous Prophet Slm. It means that the one who got astray was due to the same Hisham's Rivayat, till today; and we have discussed it in the beginning of this essay. This Rivayat overshadowed the minds in such a way that all the Rivayat+s and the Hadith+s had been ignored. In the last old age, Hisham's head got imbalanced after coming to Iraq. But he had the chance to imbalance others minds in their young age that they could not see anything in all the books of Hadith+s and the History except this one. And, as a parrot loses its eyes when it conceives a danger, so they thought their safety in the conception that the eyes must be kept closed.

FIFTEENTH ARGUMENT

A claim of the historians is that the Umm-ul-Mo'me'neen Rdh was engaged formerly to Jabeer bin Mut'im before the Generous Prophet Slm married her.

Ibn Sa'ad has copied from Ibn 'Abbas that when the Prophet of Allah Slm conveyed his message to Abu Bakr Rdh for 'Aishah Rdh, he requested, "O Allah's Prophet Slm ! I have given my word to Mut'im bin 'Adi bin Naufel for his son Jabeer. Please give me such a time that I might have freed myself from him." Abu Bakr Rdh got free from Mut'im and his son. Then he married her daughter with the Prophet of Allah Slm.

Ibn Sa'ad has copied another Rivayat, through Abdullah bin Numeer, from Abdullah bin Abi Maleeka in these words;

خطب رسول الله صلي الله عليه و سلم عائشه الي ابی بكر
فقال يا رسول الله ﷺ انی كنت اعطيتها لمطعم بن عدي
لا بنفد غني حتی اسلها منهم فطلقها فتز و جها
رسول الله ﷺ الصديق
(طبقات ابن سعد ج ٨ صفحه ٨")

" The Prophet of Allah Slm gave the message for Aishah to Abu Bakr. Abu Bakr requested, " O Prophet of Allah ! I have given `Aishah for the son of

Mut`im bin `Adi. Please give me some respite that I might get free from him. Jabeer divorced her, and the Prophet of Allah Slm married her. " (the Tabqat of Ibn Sa'ad, Vol. VIII, p. 58)

We have produced here these Arabic lines that everyone could see with his eyes that this relationship was made with Mut'im bin 'Adi, who had called for the Umm-ul-Mo'me'neen Rdh for his son Jabeer (bin Mut'im bin 'Adi).

But. may Allah bless Shibli that he wrote it in any mood that she was betrothed to the son of Jabeer bin Mut`im before the Prophet of Allah (Slm). (the Seerat-un-Nabi, Vol . p.465)

Though `Aishah was engaged to Jabeer, and not to his son Jabeer had not been married till that time. Maybe that 'Allama Shibli have made a mistake. Then this mistake became valuable to the later writers.

Late Syed Sulayman Nadvi writes in his book :

" But before this `Aishah had been engaged to the son of Jabeer bin Mut`im, it was necessary to ask him." (the `Seerat `Aishah', p. 15)

Niaz Fatehpuri Saheb writes; "Hazrat `Aishah had been engaged to the son of Jabeer bin Mut`im till that time, so Hazrat Abu Bakr asked Jabeer. (the Sa`hab`yat, p.36)

Late Maulana Saeed Akbarabadi who was a great researcher of the current age, writes; "He (Abu Bakr) spoke that he had given the word to Jabeer bin Mut`im." But when Jabeer bin Mut`im was contacted in this matter, he refused." (the `Seerat-us-Siddique', p. 16)

Now you see that these all good men recognised that the relation of the Umm-ul-Mo'me`neen Rdh had already been finalised, but these all do not know themselves to whom she had been engaged. But they copied blindly the statement of Shibli, and instead of Jabeer, they engaged her to such an assumed son of him who had not come into existence upto the present day, and even nobody liked to see "the Ibn Sa'ad." Their only aim was to compile a book, and when they obtained material from the "Seerat-un-Nabi" they did not need to disturb their mind good for nothing. This is the point that one should take innocent the person who has passed before, and even do not think about him that he might commit a mistake. What can we expect from the worshippers of the dead ? If we start to catch such mistakes, a new voluminous book will be prepared. In my opinion, its suitable name will be 'Agh' la't-ul-Mu'san'ne'feen' (Mistakes of Writers).

Historian Muhammed bin Jareer Tibri has pre-

sented this event in detail. He writes :

" When Abu Bakr Siddique Rdh was too much disturbed by the persecution of the infidels, and he intended to emigrae towards Abyssinia, he thought that he should hand over his daughter `Aishah to her (proposed) husband's home before leaving Makkah, and later emigrate to Abyssinia "

So Abu Bakr went to Mut'im. His wife was also present there. Mut'im had called for 'Aishah's hand for his son, Jabeer. When Abu Bakr expressed his intention, Mut'im's wife told (Abu Bakr) if they marry their son to his daughter, you will also make him an apostate (i.e. Muslim), and the religion you have adopted, you will make her son Jabeer to join it.

Looking at Mut'im Abu Bakr said, "What your wife is speaking?" (i.e. how she is refusing the proposal of relationship ?). Mut'im answered that she was speaking right. We expect from you and your daughter the same". On hearing this, Abu Bakr came from there. (Tibri, Vol. I, p.493)

This Ri'va'yat of Tibri gave rise to many points:

1. This relationship was meant for Jabeer, not with the son of Jabeer.

2. When Hazrat Abu Bakr Rdh intended to emigrate to Abyssinia, either the Umm-ul-Mo'me'neen Rdh had become young or she was near to the majority.

That is why Hazrat Abu Bakr Rdh began to think about his daughter before migration to Abyssinia.

Now, according to Hisham's Rivayat, the Umm-ul-Mo'me'neen Rdh have not born as yet, and, if she had born, she must be two or four months of age. Should we conclude that the Umm-ul-Mo'me'neen Rdh could be bade wedding -rafewell at the age of 2 - 4 months ?

To our great surprise, or there might have happened such an incident ; "O Abu Bakr ! If you have a baby-girl now , she will be my wife." No, never was such an incident.

3. This has also proved the point that 'Aishah like her father Abu Bakr had also become known for preaching Islam. So Mut'im alarmed that Abu Bakr's daughter will make astray (i.e. Wa'ha'be) to his son. Hence it was better to keep away from such an engagement. Now this has proved itself she had reached such an age in the year 5 Nabuvi that she had touched the age of enough sense and could preach the Faith (Islam).

4. And this is also known to everyone in the world that a father only thinks about his daughter when she becomes young. It is imminent that the age of the Umm-ul-Mo'me'neen Rdh would have reached the stage when Abu Bakr began to think about her daughter. Now, when we consider in this context, then our

thinking is constrained to express that the age of the Umm-ul-Mo'me'neen Rdh must be at least fifteen years at that time. According to this conclusion, when we step forward taking this calculation, her age becomes 25 years at the wedding-farewell. If it is so, it is a nefarious record of making ages less in number.

SIXTEENTH ARGUMENT

It is also a historical fact that Kholah bint Hakeem gave impetus to the Generous Prophet Slm regarding Umm-ul-Mo'me'neen 'Aishah Rdh and Umm-ul-Mo'me'neen Sudah Rdh, Kholah daughter of Hakeem was the wife of Uthman son of Maz'aoon, and Maz'aoon was his Slm foster brother. And, in this respect Kholah was his Slm brother's wife. Kholah said, " O Prophet of Allah ! Why do you not marry?" Kholah advised so when Umm-ul-Mo'me'neen Hazrat Khadijah Rdh had died. He Slm asked, " To whom should I marry?" Kholah Rdh replied, "May she be a virgin or a widow ? "He Slm said, "Who's the virgin, who's the widow ?"
Kholah Rdh replied, "The one who is the dearest to you amidst all the creation: the virgin is his Rdh daughter `Aishah; and the widow is Sudah bint Zam`ah. " And he Slm said," Well, better you speak about me at both places, and wait."

Hafiz Ibn Katheer has copied this event with a long detail, and has produced it with the reference of `the Baheequi' and 'the Masnad Ahmad.' 'The masnad' and the Baheequi' are not the history books but are the books of the Hadith+s and Ibn Katheer did not analyse these Rivayat+s. With this regard, this argument is not a historical one, but exact in the form of the Hadith.

In Arabic the word "جاریته" 'Ja'ria'th' is spoken for the minor girl, while the word "بکر" 'bakar' is spoken for the major one, as in our Urdu the word "کنواری" 'Kan'waree' is spoken. This word is not spoken for a girl of eight and nine years old; but it is spoken for a major girl. So the Generous Prophet Slm has said, البکرتستاذن فی‌نفسها واذنها صماتها (مسلم) "Permission should be sought by the 'bakra' / major girl in case of the 'nikah /marriage, and her silence is her consent. " (the Muslim)

And for this reason, the word "بکر" / 'bakar' in Arabic comes against the Arabic word "ثیب " / 'thayb', and the 'thayb' is a girl already married, and her husband has died or who has divorced her, for which we speak "عورت" /'au'rat (woman)in Urdu. If you do not believe it, try to call a virgin girl in the name of "عورت" / 'aurat', and then watch the spectacle!

That is why the other sentence of this Hadith is :
"والثيب احق بنفسها من وليها" "And, the "thayb" / "ثيب" deserves her life more than her "ولي" /wali "the guardian". (the Muslim)

This word "ثيب" / 'thayb' has been spoken opposed to the word "بكر" /'bakar'. In the Rivayat of 'the Masnad Ahmad' and 'the Baheequi' too, Kholah Rdh says ; "بكرا و ثيبا" there is a "باكره" 'bakra'/ 'virgin' and there is a "ثيب" /'thayb' /the widow or the divorced woman.'

This word "بكر" / bakar (virgin) is a proof of the statement that when Kholah bint Hakeem Rdh said about it, 'Aishah was major and young. Otherwise, if she would be a baby-girl of six years, then Kholah Rdh would have spoken these word "جاريته" /'jariat' and "ثيب" / "thayban".... (an under age girl and a woman are there.) She would have never told such a great clear lie. She was not "an 'ajami" / non-Arab, an unacquaint with Arabic. Therefore, she might have made a mistake in the sentence, so there is no such possibility too.

The Generous Prophet Slm was accustomed to visit Abu Bakr's house daily in the morning and evening, as it has been described in the former pages with reference to 'the Bokhari'. In such a situation, could the Generous Prophet Slm have no sense of

what Kholah was telling 'a virgin' is only a six-year baby-girl ? The Generous Prophet Slm must have spoken :

" O Kholah ! My brother's wife ! Is your balance of head right or wrong ? You are presenting before me such a baby-girl showing her a virgin whom I see daily in the morning and evening". It is evident that such a thing did not happen there. Even though, when Kholah gave the message to Abu Bakr Rdh, he (Abu Bakr) answered that he had promised Mut'im for 'Aishah. Now he should be allowed such a period of time that he could deal that matter in the best possible say. However, Abu Bakr Rdh must have presented this pretension that she was still a child. And that, he might have gone to mad asking for a child ?

These all things are the proofs for the statement that Hazrat 'Aishah was not a child at that time. Otherwise, both Abu Bakr Rdh and Kholah bint Hakeem Rdh might be recognised as fools, and also a probable dirty attack on the sacred being of the Generous Prophet Slm might be at the same time. (May Allah save us !)

Therefore, what Kholah Rdh had stated before him Slm was a virgin. On hearing it, neither the Generous Prophet Slm objected nor Abu Bakr Rdh. If this 'nikah'/marriage would have taken place at a

time when the Umm-ul-Mo'me'neen Rdh was six years old, the Generous Prophet Slm and Islam would have been so much ridiculed, which would never be lesser than the laughter during 10-11 years at Makkah, beacause the pagans would have found a very nice pretension. And, we can never think that the intelligent and sagacious men like the Generous Prophet Slm and Abu Bakr Rdh would have committed such a mistake, becoming a target of the tongues and eyes of the people.

Formerly we too believed that the wedding-farewell of the Umm-ul-Mo'me'neen Rdh took place at the age of nine years, and we had been in favour of the same view for a pretty long time that this is a Rivayat of 'the Bokhari' and' the Muslim'. But when we with empty mind studied the books of Hadith+s and History, including the Rajal (the Men), we came to the conclusion that we had been hopping like a frog in a well. But now we have arrived at this stage that the rivers of the Djla and the Euphrates, even the Gulf of Persia, are no bounds for us. Now the only prayer is that our Ulema/Scholars should also come out of this well of ignorance and deceit, and see how many rivers are flowing here in Pakistan.

SEVENTEENTH ARGUMENT

Wedding-Farewell of Hazrat 'Aishah Rdh

Ibn Sa'ad in "the Tabqat", through Amra bint Abdur-Rahman, has copied that she asked the Umm-ul-Mo'me'neen Rdh, "When did the Generous Prophet Slm have the wedding-farewell of yours?" She (Rdh) answered," When the Prophet of Allah Slm migrated to Madinah, he (Slm) left me and his daughter at Makkah. After arriving in Madinah, he (Slm) sent Zayd bin Harith Rdh to bring us (to Madinah), and also sent his servant Abu Raf'a Rdh alongwith him (Zayd), and gave him (Zayd) two camels and 500 Darham. He (Slm) got these Darham from Abu Bakr Rdh, and this money was given to Zayd bin Harith Rdh for the purpose that they both could purchase necessary goods and more camels, if needed.

Abu Bakr Rdh sent Abdullah bin Aree'qeeth Weel'mee with these two persons, and gave two or three camels (to Weelmee). And he (Rdh) wrote to his son Abdullah and directed him to help starting his family. That, my mother Umm Rooman Rdh and wife of Zubayr, Asmah Rdh, we all came out together. When we reached Qadeed, Zayd bin Harith purchased three camels for 500 Darham, and we began to travel altogether. In the way, Talha bin Aubaydullah met us, who too had come out with an intention to migrate

and wanted to travel with the family members of Abu Bakr (perhaps belonging to the same family).

Zayd bin Harith Rdh proceeded to Madinah taking Abu Raf'a, Fatimah, Umm Kulthoom and Sudah bin Zam'ah Rdh. Also, Zayd bin Harith took his wife Umm Aiman and his son Osamah Rdh with him. And, Abdullah bin Abi Bakr took his mother Umm Rooman Rdh and his both sisters. And, Talhah Rdh also joined us. When we reached the place of Baydh (بيض) which is near Ma'na. (مني) My camel frightened and ran away. And I was at the place Mehfah, (محفه) My mother began to cry, "Oh! my daughter. Oh ! my bride. " Inasmuch as people found our camel, and it came down from the cliff. Allah the almighty preserved it.

When we arrived at Madinah, I got down with the family of Abu Bakr Rdh(my father), while the family of the Prophet of Allah Slm got down at the houses of the Mosque. And he (Slm) was busy in building the Mosque and closets. Therefore, we all stayed for some days at Abu Bakr's house.

Then Abu Bakr Rdh asked the Prophet of Allah Slm. "Now what is the hindrance, why don't you have a wedding farewell of your wife ?" The Prophet of Allah Slm answered' "The me`her/dowry is the hindrance." Then Abu Bakr gave him Slm twelve

Oqyah and some Nash (i.e. 500 Darham and some more). The Prophet of Allah Slm sent the same to us as the dowry. Then after my wedding-farewell I came to this house, wherein now I am. This is the house where the Prophet of Allah Slm greeted death. And, the Prophet of Allah Slm had built a door leading to the Mosque which was in front of my house. And, the Prophet of Allah Slm also had the wedding-farewell of Sudah Rdh in a house of the Mosque arcadia, adjoining my house. The Prophet of Allah Slm lived with her (`Aishah Rdh) ... ("the tabqat Ibn Sa`ad", Vol. VIII, p. 68)

Though the Ravee of this Ri'va'yat is Waqadi, the Liar. But firstly, it is not necessary that the person whom we call a liar, would speak lie in evrything. There must be anything he would speak true. Again, in contradicting Shibli, some Sheikh-ul-Hadith+s / Masters of Hadith+s have tried to prove him (Waqadi) the 'Seqa'/ reliable. We have copied here his Ri'va'yat because the references we quoted above, (they) support this Ri'va'yat. Imagine at least a true thing has come out from the tongue of a liar !

Our only aim is that after the Hijrah / Migration to Madinah, if the Umm-ul-Mo'me'neen Rdh would be only eight years old, Hazrat Abu Bakr Rdh would have never asked the Prophet of Allah Slm

to have a wedding-farewell of his Slm wife ('Aishah Rdh). In other words : 'how long should I keep stay my daughter at my house? And the Prophet of Allah Slm would never answer "the dowry was the hindrance." And, Abu Bakr Rdh did not like the young daughter stay at home. So he sent the money of dowry himself, and then he Slm had the wedding-farewell of the Umm-ul-Mo'me'neen Rdh. This proved, in fact, there was no hindrance except dowry.

EIGHTEENTH ARGUMENT

Ibn Abbas has copied this saying of the Generous Prophet Slm ;

لا تنكح الايمم حتي تستامر و لاتنكح البكر حتي تستاذن
(مسلم ج ١ / ص٤٥٥)

" The woman is rightful of her life more than the 'wali' / guardian; and the permission will be sought by the maid in her matter, and her silence is her permission/ consent". ..(the Muslim, Vol. I, p.455)

But in some Ri'va'yat + s, these are the words :

والبكر تستامر ايضاً

"And an order must be demanded by a maid".

In the Hadith of Abu Hurayrah Rdh the words are :

الايم احق بنفسها من وليها و البكر تستاذن في نفسها مماتها
(مسلم ج١ ص ٤٠٥)

"The marriage o f a woman / spinster must not be done without her order, and the unmarried girl should not be married without her consent. (the Muslim, Vol. I, p.455)

According to all these Hadith+s, the willingness of a maid (unmarried girl) is an essential condition regarding her marriage; and if the girl is under-age / minor, there arises no question of her willingness. It is why she is not aware of the purpose of the Nikah/nuptial bond. Therefore the Scholars of Fiqah/ Muslim Code solved this problem in this way that a guardian (wali) can perform the Nikah/nuptial-bond of an under-age girl. And for its justification, these worthy Scholars of Fiqah / Muslim Code presented the same Hisham's story as an argument, and there is no other Ri'va'yat except the Ri'va'yat of Hisham in this matter. And as this Ri'va'yat is absolutely wrong, so the structure of a Nikah-Saghirah/small nuptial-bond on this foundation is also wrong.

NINETEENTH ARGUMENT

It is confirmed from the books of the Hadith+s and History when the Mu'haj'reen/refugees came to Madinah after the Hijrah/migration, the local climate did not suit them. Many Sa'ha'bah/Companions Rdh fell ill, and Abu Bakr Siddique Rdh also fell ill seri-

ously, suffering with fever.

Umm-ul-Mo'me'neen 'Aishah Rdh looked after her father during his illness. (the Tabqat Ibn Sa'ad, Vol. III, p. 43)

It seems the climate of Madinah did not suit the Muhajreen for many days. They fell ill again and again inasmuch as the Generous Prophet Slm said this prayer :

اللهم حبب الينا المدينة كما حبب مكة اواشد و صححها
وبارك لنا فی صاعها و مدها و حول حما ما الی الجحفة

(مسلم ج/ ص ۴۴۱) (بخاری ج ۲ ص ۸۴۴)

" O Allah ! Make Madinah so beloved for us as Makkah was beloved for us, and more to this. Please acclimatize it for us. Bless upon us in the atmosphere and on the surface of Madinah, and shift its fever towards Jah`fah."

This Rivayat is also narrated by Hazrat 'Aishah Rdh which Hisham has copied through his father 'Arwah. And, there is another Rivayat of Hisham which Imam Malik has copied from Hisham it is described in 'the Bokhari' Vol. II, p.848.

Hazrat 'Aishah Rdh says that Madinah was an abode of diseases and epidemics. People generally suffered with fever. Hazrat Abu Bakr Rdh, his slave 'Amir Rdh bin Faheerah and Bilal Rdh laid ill in a house. With the permission of the Generous Prophet

Slm she Rdh went to see them. The commandment about the 'Pardah / Veil had not been revealed till that time. These persons were lying unconsciously with the serious fever. She (Rdh) continued, "I went to Abu Bakr Rdh and said to him, " Father ! How are you ?" He replied :

کل امری مصبح فی اهله
والموت ادنی من شراك نعله

" Every man passes his time amidst his kith and kin, and the death is nearer than the straps of his shoes."

Hazrat 'Aishah Rdh says that her father did not know what he had been saying (as if his mind had suffered from the fever). Then I went to Amir Rdh, and asked, 'Amir ! How are you ? " He said :

لقد وجدت الموت فروقه   ان الجبان حتفه من نوقه
کل امری مجاهد بطوقه   كثوب يحمی جلده بروقه

" I have tasted the bitterness of death before the death, for the coward dies at the twist of his nose. Everyone strives within his strength, such as the piece of cloth saves the man`s skin from its radiance".

Hazrat 'Aishah Rdh says, "I thought that he also did not know what he was saying."

It was Bilal's habit when he suffered from fever he was accustomed to lay in the courtyard of the house, and used to cry at the top of his vioce. At that moment, he was reciting the following cou-

plets :

الاليت شعرى هل ابتين ليلة   بوادو حولى اذخر وجليل

وهل اردن يوما مياه مجنة   وهل يبدون لى شامة و طفيل

" O ! if I could know that I would pass a night in the valley where the wild grass and hoppers will be around me. And, shall I get down upon the waters of `Majnah', and will the sha`mmah` and `tufail` appear before me ? "

In this Rivayat of `the Bokhari', there was nothing about 'Amir bin Faheerah, but Imam Ahmad in his 'the Masnad' has copied this condition of 'Amir with reference of 'Abdullah bin 'Arwah.

Now consider over each of the Rivayat+s, and see that Umm Rooman Rdh and Asma (Rdh) are present in the house. The Umm-ul-Mo'me'neen Rdh is dispensing the responsibility of looking after the sick persons. Can such an important responsibility be entrusted to an eight-year old baby-girl while the elder women are present in the house ? This sort of nursing is possible only when the Umm-ul-Mo'me'neen Rdh herself be young and she must have complete sense of responsibilities; otherwise to serve the sick persons at the age of 8-9 years, as it has been described in the Rivayat+s of Ibn Sa'ad, is quite contrary to the senses and sagacity.

Hazrat 'Aishah Rdh states that she related all

the condition of her father, and 'Amir bin Faheerah and Bilal Rdh to the Generous Prophet Slm, reciting the couplets and said :

انهم يهذون ومايعقلون من شدة الحمى

" These persons are staggering. They have no sense due to the seriousness of fever. "

This whole event is proving that the Umm-ul-Mo'me'neen Rdh had become a housewife in the year 1 A.H. Seeking permission from home (husband), she visited the ailing persons to look after them. Then on her return, she repeated all the couplets in toto, and described they were reciting these couplets in the state of serious fever. And, they had no sense of themselves.

These all things are too hard to grasp for a nine-year old baby-girl. These are the matters of matured ages. And these couplets and keeping them in memory and repeating them is possible only when the Umm-ul-Mo'me'neen Rdh must have passed a part of her age in such an environment. However, if we accept that her wedding-farewell took place at the age of nine and she was born after the year 5 Nabuvath, the environment of the house would have changed since then. Now the Quran would be recited instead of poetry. Any how, when and where did she have this environment? And, its simple answer is: 'she had born

before the Prophethood Slm, her mind had matured in literature like other Makkan+s. We shall discuss this matter in the following pages.

TWENTIETH ARGUMENT

Skill In Literature, Geneology and History

Wali-uddin Al-Khateeb, the writer of the Mashkath writes :

وكانت فقيهته عالمته و صيحته فاضلته كثيرة الحديث عن رسول الله صلى الله عليه و سلم عارفته بايام العرب و اشعارها
(مشكواة ص ٦١٢)

"Hazrat 'Aishah Rdh was a Faqueeh/Codifier, 'Alima/ scholar, Faseehah /eloquent, and Fazilah/accomplished woman. She often quoted Hadith+s in greater number from the Prophet of Allah (Slm). She was a great adept in the b attles and couplets of the Ja'he'liah /Age of Ignorance (before Islam)." ('the Mashkat', p.612)

The nephew of the Umm-ul-Mo'me'neen Rdh, 'Arwah Rdh describes that he did never see a skilled person more than Hazrat 'Aishah Rdh in the faculties of the Quran, the Fara'iz/Duties, the Halal-o-Haram/the Allowed and the Prohibited, the Fiqah/ Code of Law, the Poetry, the Medicine, the History of Arabs and the An'sab / Geneology. ('the Al-

Badayah wan-Ne'hayah', Vol. VIII, p. 92)

'Ata bin Abi Rabah says that the Umm-ul-Mo'me'neen Rdh was the greatest Faqeeh/codifier of all, the greatest 'Alim/scholar and the greatest thinker having the highest thinking of all. (" The Al-Badayah wan-Ne'hayah " Vol. VIII, p.92)

Hazrat Abu Musa Ash'aree describes that when we the Sa'ha'bah / Companions would face a difficulty in any Hadith Slm, we would get the easy solution of the difficulty from her. ("the Tirmidhi", "the Al-Badayah wan-Ne'hayah")

Abul-Zanad describes that he did never see a man skilled in Poetry more than 'Arwah Rdh. He asked 'Arwah, "How he could get such an excellence in Poetry? 'Arwah answered him that he got it from his maternal aunt, Hazrat 'Aishah Rdh; and when any sort of incident would take place, she Rdh would recite immediately a couplet depicting the situation.

Musa bin Tal'hah describes that he never saw a person more eloquent in speech than Hazrat 'Aishah Rdh. 'Arwah Rdh says that once he requested to the Umm-ul-Mo'me'neen Rdh, "O Auntie ! I have no surprise about you being a Faqeeh/Codifier, for you are the wife of the Generous Prophet Slm and the daughter of Abu Bakr Rdh. I have also no surprise for your good memory of the couplets and the accomplish-

ment in the History, for you are the daughter of Abu Bakr Rdh who possessed a great Knowledge amidst the people. But I surprise about your knowledge of the Medicine, from where you learnt this art?" The Umm-ul-Mo'me'neen Rdh hit her hand on 'Arwah's shoulder and said, " O 'Arwah ! The Generous Prophet Slm suffered from the illness in the last days of his (Slm) life, and the deputations would come to see him (Slm) from all parts of the land, they would prescribe medicines for him (Slm), and I treated him by those prescriptions.

In order to obtain proficiency in the Arabic Literature, Poetry, Geneology and the History of Arabia requires a long and such a part of age in which a learner could comprehend and keep in memory such things (of Knowledge). And, we all know that the Ansab/Geneology and the History of Arabia are dry subjects.

For in accordance with the Hisham's Ri'va'yat she was still a baby-girl of eight years, that the event of the Hijrah / Migration befell. Abu Bakr Rdh, leaving his family, came to Madinah. When he sent for them to Madinah after several months, the wedding-farewell took place after some days of their arrival, and in such a short time she could not avail an opportunity to make use of her father's

skill and experience.

At Madinah, the business and activities of the Generous Prophet Slm were quite different from those of Makkah. Here he had before him the Quran, the problems of the Prayer and Fastings, and the territorial campaigns. This was the very environment here. This surrounding had nothing to do with the Ansab/Geneology, the History and the Poetry. Hazrat 'Aishah Rdh could not achieve perfect taste of comprehending a couplet and congruity of couplets unless she would pass a pretty long time in observing Poetry or 'Baithbazi'/quoting the couplets. She (Rdh) had memorised the best verses of the Arab poets which would come out of the tongue in congruence with the situation. She had also learnt by heart the best portions of the Prose. The Hadith stated by Umm-Ze'rah, which is present in 'the Muslim', is the masterpiece of her literary taste.

Therefore this will be accepted that the Umm-ul-Mo'me'neen Rdh was matured and major before her Nikah/nuptial bond. She achieved these all arts and skills by her father. And, when she came to Madinah and her wedding-farewell took place, she was a woman of matured age; and by virtue of her extra-ordinary power of memory and intellect, she had achieved the excellence in the Ansab/Geneology of

Arabia, taste of Poetry and History.

Hazrat 'Aishah Rdh says : "One day the Prophet of Allah Slm was mending his shoe and I was watching. Casting sight over me, he Slm questioned me, " What's the matter ? You are looking at so very attentively." I requested: " I am seeing the congruity of the verses of Abu Bakr Al-Hazli with you. If he were alive, he would have not found a person else you for the congruity of his verses." He Slm asked me what are those verses. Then the Umm-ul-Mo'me'neen Rdh said :

و مبر أمن كل غير صفيته   و فساد ضعة و داءمعضل
فان انظرت الى اسوة واجهه   برقت كبرق العارض المتهلل

" That one is safe from every filth, and from the uncleanliness of the milk-giver and from every infectious disease, (and) when you come to see the lines of his face, (you will see that) those are shining, such as the bright cheeks shine." Hearing this verse, the Generous Prophet Slm shook to and fro with joy, and remarked, " It gave me much pleasure, the congruity of this verse is right to the situation." It means that the Umm-ul-Mo`me`neen Rdh was not a dry devout woman, nor the Generous Prophet Slm was a dry devout. Hazrat `Aishah`s brother Abdur-Rahman died. She said extempore these couplets :

وكناكند منافى جديمة حقبة   من الدمر حتى قيل لن يتفرقا

فلما تفرقنا كمافى وما لكا
على طول اجتماع لم يبت ليلة معا"

" We both were such an example, like two courtiers of king Jazimah. For a long, long period their contact and companionship was such that the people began to say that separation was not possible between them. But when we were separated, even though the Master and I had been in one place for a pretty long time, but it seems that we did not stay together even for a night."

Now the question is: the sayings of the Umm-ul-Mo'me'neen Rdh about the Poetry, History and Geneology which are found abundantly in the books of Hadith+s, History and Literature, it can be said about these in a nutshell that she was the greatest Muhad'de'sah/Scholar of Hadith+s, the greatest Faqeeh/Codifier, the greatest Mu'fas'sir/Commentator, the greatest Historian, the greatest 'Ma'hir -e-Ansab' /Geneologist of her age. With a purpose of casting a veil over her Knowledge and Arts, this predicament has been created that these 'Ajami/Iranian Ravee+s got to hold dolls in her hands; and some dolls in such a continuity that those became an essential of her life. Even though when the Generous Prophet Slm came back from the Battle of Tabook, he (Slm) saw the dolls decorated in a niche, though

nine years had passed after becoming the Holy Prophet's Slm wife. In other words, she did no work but kept on playing with dolls, even being a member of the Prophet's Family. This is an ‘Ajami/Iranian conspiracy accomplished by Hisham : inasmuch as a horse-with-wings was got to hold in the hands of the Umm-ul-Mo‘me‘neen Rdh, so that the historical base of the Zuljanah (a mythological horse) can be provided in the future to come.

However, the fact is that after coming in the wifehood of the Prophet Slm, the Umm-ul-Mo‘me‘neen Rdh reached the highest peak of Knowledge that she laid down the foundation of the Principles of the Fiqah/Code and the Hadith+s/Sayings and Doings of the Generous Prophet Slm, even the Companions of the Prophet Slm recognised these Principles.

The Umm-ul-Mo‘me‘neen Rdh presented this Principle of Fiqah that a Rivayat contrary to the Quran is never acceptable, whether it is elucidated or rejected one.

For example : the infidels who were killed in the Battle of Bader, and the Generous Prophet Slm threw their dead bodies in a pit, and standing at its brink the Prophet Slm said, هل وجدتم ما وعد ربكم حقا " Whatever your Nourisher (Allah) promised you,

found it true."

The Sa‘ha‘bah /Companions Rdh requested: “O Prophet of Allah Slm ! Do you call the dead persons ?” He Slm answered :

مالنتم باسمع منهم ولكن لايجيبون

“You do not hear more than these, but these do not answer”.

Hearing this the Umm-ul-Mo‘me‘neen Rdh said, “The Generous Prophet Slm had never spoken this but he (Slm) had commended :

انهم يعلمون الان ماكنت اقول لهم حق

“Now they must have known the Truth which I always told them.”

And he (Slm) could not utter such that, for Allah the Almighty says : انك لاتسمع الا لموتى

(بخاری ج۱ صفحه نمبر ۱۸۳)

“ Surely you cannot make hear the dead ones.” (the Bokhari Vol. I, p. 183)

In the same way, Hazrat Omar Rdh when dying, spoke on this Hadith (Slm) :

ان الميت يعذب ببعض بكاء اهله عليه

" Surely, due to the weeping of relatives of the dead person, the dead person is given anguish (from the Divine)." Hearing this, Hazrat `Aishah Rdh said :

يرحم الله عمر والله ماحدث رسول الله صلى الله عليه و سلم
ان الله يعذب المو من ببكاء اهله ، عليه و لكن رسول الله ﷺ

قال ان الله ليزيه الكافر عذا بابكاء اهله عليه وقالت جسكم القرآن ولا تزرو ازرة و زراخرى

(بخارى ج١: ١٧٢) (مسلم ج١: ٣٠٣)

" May Allah the Almighty shower His mercy upon Omar Rdh. The Prophet of Allah Slm had not said this Hadith that Allah the Almighty showers anguish upon the Momin/Believer due to the weeping of his members of family, but the Prophet of Allah Slm had commended that Allah the Almighty increases the anguish of an infidel/non-believer due to the weeping of the members of his family. And the Quran is suffice for you, and one cannot lift the burden of the other.'

In another Rivayat she (Rdh) says explaining it, "In fact the incident is this. That a jewess had died, and her members of family were weeping over her death. Pionting at them, the Generous Prophet Slm commended :

انهم ليبكون عليها وانها لتعذب في قبرها

(بخارى ج١: ١٧٦ مسلم ج١: ٣٠٣)

" These persons are weeping for her, though she is given anguish in the grave. " (the Bokhari, Vol. I, p. 172, / `the Muslim', Vol. I, p. 303)

The comment which the Umm-ul-Mo'me'neen Rdh said about these two events, from that the following Principles of the Fiqah /Code and the Hadith+s are drawn as a logical conclusion :

1- Whenever a Hadith, whether correct to any high excellence, will be against the Quran, if such a meaning will be deduced which will be not against the Quran maybe taken correct ; otherwise it will be rejected/denied. The same is the principle of the Fiqah-Hanifyah.

2- The Ravee+s of this Hadith, howsoever the high ranks they may possess, their personalities will not be granted commision. It is because any later personality can never reach the position of Hazrat Omar Rdh and Hazrat Abdullah bin Omar Rdh. When the Umm-ul-Mo'me'neen Rdh kept in view the Principle of ignoring such personalities, then another principle also evolved: 'whenever a personality is compared to the Principle, the personality will be ignored/rejected, and the Principle will be accepted/preferred. And, in Islam, the lawlessness will not be allowed, otherwise a new law will have to be made in respect of every personality.

In our national politics, the lawlessness is prevalent in our body- politic due to this idealization of the personalities. And, the same idealization is spread over the minds of the people in the form of the religion in the name of the 'Auliya-pa`restee' / the Saints worship extreme admiration, and the 'Aka'bir-parestee/worship of the elders. Umm-ul-

Mo'me'neen Hazrat 'Aishah Rdh is the first flag-holder who opposed to this sort of worship. However, the 'fitnah'/sedition and temptations which surround the Muslims generally today, the eyes of the Umm-ul-Mo'me'neen Rdh had visualized in the days of Omar Rdh.

May my (i.e. the writer) parents be sacrificed for the Umm-ul-Mo'me'neen Rdh ! That in whose hands our Ravee+s got to hold the dolls, had a very far-sighted vision. The world may change to any extent, and the temptations may spread to any limit, they will have to keep in sight the Principle taught by the Umm-ul-Mo'me'neen Rdh. And, the people who will give up this Principle of the Umm-ul-Mo'me'neen Rdh will always remain disgraced and wretched.

3- When a personality will claim for such a thing, contrary to the Quran or the principle, it will be thought that he has fallen to some misunderstanding or he could not preserve the event properly or he could not understand the real position of the event.

4- The Quran is enough for instruction in connection with matters of Principle and the Articles of Belief. For this, there is no need of the supports of the Rivayat+s.

5- When keeping in view the personality of Hazrat Omar Rdh, nothing can be adopted against the Quran,

even though the Hadith too was supporting him. In other words, he was claiming for the thing for which he had found a Hadith in his thinking. Then, how the blind 'taqleed' / imitation or following of such a personality can be adopted who is low to the millions of degree than Hazrat Omar Rdh? And if there is incidentally some weakness in the Rivayat then such a Rivayat should be thrown against a stone.

When Hazrat Abdullah bin Omar Rdh described the Hadith Slm mentioned above, the Umm-ul-Mo'm'neen Rdh said :

يغفر الله لابيعبد الرحمان اما انه لم يكذب ولكنه نسى اوًا خطا (مسلم ج١ /ض ٣٠٣)

" May Allah the Almighty forgive the sins of Abu `Abdur-Rahman. He does not tell a lie. But he forgot or committed a mistake." ('the Muslim', Vol. I, p.303)

Through this statement of the Umm-ul-Mo'me'neen Rdh another Principle has also evoked.

6- Howsoever reliable and trustworthy a Ravee may be, even though the Companions Rdh, who are just and do not tell lies, but they may involve in a mistake, forgetfulness and under-comprehension, and they do so, and nobody is devoid of such shortcomings.

Hence it is not necessary, if a Ravee is Seqah/ reliable and true, that his each and every Rivayat

whould be correct. Maybe that his Rivayat is based on a mistake, or he might have forgotten, or he might have not heard the complete talk. When such possibilities are found about the Sahabah Rdh/Companions, so now to understand Hisham free and pure from these things, means the stigmatization of the purity and truth of the Prophets and also an assault on the honour of the Sa'ha'bah/Companions Rdh. The good Muhad'de'seen/the Scholars of Hadith+s call 'Munkir' /Negator such a Rivayat. That is why, Sufyan bin 'Ai'niyah, Ham'mad bin Salmah and Shareek bin Abdullah Al-Madanee are noted for their Munker/ Negators in the ranks of the Good Muhad'de'seen / Scholars of Hadith+s.

For this reason, the good Muhad'de'seen / Scholars of Hadith+s and the Fo'qua'ha/Codifiers agree with (the axiom) that every man, by nature, has an instinct of forgetfulness and mistakes. It is also possible that a Sahabee/Companion Rdh might have committed a mistake in copying the words, or have a mistake in following the meaning, or he might have not watched the whole incident and have extracted a wrong conclusion. Or he might have heard an incomplete talk and have established a measured opinion of his own. Or he might have fallen to delusory, on seeing some part of the incident. When we find these all

apprehensions in the sayings of the Sahabah /Companions Rdh, so these suspicions will be found continuously in the statements of all the Ravee+s. And if any weakness is found in any Rivayat then there will be more increase in these suspicions. Therefore, whether the Hadith+s have been narrated with any higher testimony, all will be called 'Zinn' / Presumptions, because there is a 'Zinn' / Presumption at every pace in copying the Rivayat. The only difference will be a small presumption in a Rivayat or other will have it increasingly. For example, in a Hadith stated Mu'ta'wa'tir / Continuously the Zinn / presumption remains in the least. But in the matter of the 'Khaber-Wahid'/'the only Hadith about some thing '(the Only Known Fact), there is the 'Zinn'/Presumption at every inch as you have witnessed in the Hisham's Rivayat.

Similarly, if the number of the Ravee+s will be greater in the 'Sanad'/ testimony, the lesser will be the number of the Ravee+s and lesser number of the 'Zinn'/ (ظن). Presumption will be found. That is why the Good Mu'had'de'seen/Scholars of Hadith+s maintain a Hadith, having the Ravee+s in lesser number,as 'Aalee' (عالی) the Higher, while a Hadith, found in greater number, as a 'Safil' (سافل) / the Lower grade.

For example, Imam Bokhari copies a Rivayat from this Sanad/testimony :

حدثنا المحميدى قال حدثنا سفيان عن الز ى عن عروه عن عائشه

"Al-Hameedi described that Sufyan said to him, Zehravee said to Sufyan, `Arwah said to Zehravee, `Aishah said to `Arwah"... In this `sanad'/testimony, there are five Ravee+s between the Generous Prophet Slm and Bokhari. Contrary to this, the second Rivayat has been presented in this way :

حدثنا ابوعاصم قال حدثنا الضحاك عن سلمة بن الاكوع

"Abu `Asim described that Al-Du`hak said to him, Salamh Bin-al-Akoo`a said to Al-Du`hak." ... In this testimony, there are only three Ravee+s. There is lesser `Zinn' /Presumption than the first one (given here). Therefore this (later) Rivayat will be called `Aalee' (عالی) /the higher, and the first Rivayat will be called the `Safil' (سافل) / the lower. This Rivayat is one of the `Tha`lathi`yat'/Trigons of Bokhari. And Bokhari`s trigons are only twenty-three in number, and the remaining are the Higher than all the Rivayat+s of Bokhari. Keeping in view the same Principle, that Bokhari`s Rivayat+s having four Ravee+s for their testimony, will be `Ala (عالی) /the Higher in comparison to that `Rivayat' which will possess five Ravee+s for its testimony.

Gracious Readers ! Since you have come to know this Principle now. You know whenever Imam Abu Hanifah Rdh and Imam Malik Rdh copy any Rivayat/tradition, then for the testimony of their Rivayat some times there are two Ravee+s or three Ravee+s, particularly in the testimony of Imam Abu Hanifah's Rivayat there is one Ravee i.e. the Sahabi /Companion Rdh. In this way, all the Rivayat+s of these persons will be 'Aalee' (عالی) /the Higher than Bokhari. Even though, a Bokhari's Higher Rivayat is a Safil/the low in view of these persons. This is something else. Some other weakness is found in the testimony of these persons. Otherwise all the Rivayat+s of these persons are Trigonal, and this is a lower grade of the Sanad+s (سندات) /testimonies of these persons, and to reach the destination of the 'tha'lathi'/Trigonal grade is the 'Ala'a (عالی) /Higher grade of Bokhari.

Hazrat Umm-ul-Mo'me'neen 'Aishah Rdh has given a Principle of Fiqah/Code in this brief sentence, including a very important Principle in connection with the Hadith+s. This is the esteemed personality of the Umm-ul-Mo'me'neen Rdh who differentiated clearly between the Book and the Sunnah, and she proved before the world that the 'Zin'ni'yat/Presumptions cannot be produced before the 'Exact Substance' ; and in Islam, only the 'Kalam Allah'/Word

of Allah- the Quran is 'Exact' while the Hadith Slm is Zinn / Presumption, because it comes through the Men (not Revelation) and certain diseases are their inborn characteristics. It can never occur that a man be void of these weaknesses. Therefore, the belief and confidence cannot be laid in the persosn. And, those people who establish the foundations of their religion and worldly life, looking at the great personalities and throw back the Book of Allah, they resultantly shall go to perfect astray on any day.

Having written this all,we read the 'Seerat 'Aishah' of Syed Sulayman Nadvi. He has written a brief account on page 225 of his book. He has also stated the 'nine years age'. Certainly we regret to say : how did a researcher like Syed Saheb write the same ? Will it not take a long time to brush up its impact ? It took fifty years to ourselves to cleanse its effects.

The Hadith of Fatimah bint Qays is another example of this. In which she has described that a divorced woman will never get a house for living nor any maintenance for sustaining. For its rejection, Ameer-ul-Mo'me'neen Hazrat Omar Rdh delivered this address that we cannot give up the Book of Allah on a saying from a woman. We have described this event in our old book entitled 'Osool-e-Fiqah' and in

the new book entitled 'I-sal-e-Sa'wab Quran ki Nazer mein'. Here we intend only to narrate the words of the Um-ul-Mo'me'neen Rdh. The words of the Umm-ul-Mo'me'neen Rdh are :

مالفاطمة بنت قیس،خیران تذکر مذا الحدیث

(بخاری ج اص ۴۸۵ ج ۲ ص ۸۰۲)

" If Fatimah bint Qays states this Hadith, so there is no good in it." ('the Bokhari', Vol. I, p.485 /Vol. II, p. 803)

The words of a Rivayat are :

امانه لاخیر لهّاد کردلك

(بخاری ج ۲ ص ۸۰۲ مسلم ج ۱ ص ۴۸۵)

"However, there is no good in narrating this Rivayat by her." ('the Bokhari' Vol. II, p. 802/the Muslim, Vol.I, p. 485)

Qasim bin Mohammad says that addressing to Fatimah bint Qays, the Umm-ul-Mo'me'neen Rdh said,

الا تقتی الله (بخاری ج ۱ ص ۸۰۳)

"Do you not fear of Allah" ? (the Bokhari, Vol. I, p. 803)

Now if we present here all those Rivayat+s about which the Umm-ul-Mo'me'neen Rdh has expressed her thoughts, it will become itself a book. Hence, better you wait for our book 'Seerat 'Aishah' for these details. (Note: Allama Habib-ur-Rahman Siddiqui Kandhalvee could not complete this book

" سیرت عائشہؓ " due to his long, continuous illness, hence it could not be published.)

We accept that Hisham is 'Seqah'/reliable. He is the Ravee of the Bokhari. He is reliable so far that as if he has come down from the sky in a nourished form. But we claim that respected Hisham has forgotten the tenth of the figure or in the days of his losing the balance of head, he continually said what the 'Ajamees'/Non-Arabs(Iranians) made him to say from his tongue. And, the truth is that Hisham's statement is not true. And, it is not true even for this reason that it is beyond the sagacity that the Umm-ul-Mo'me'neen Rdh might have sought the Knowledge of important subjects as Literature, the Geneology, History, the Usages of Arabs, and Oratory at the age of nine years. How did she learn such high branches of Knowledge at that tender age? And, if it is possible, please make it known to us, so that we may get mastery , at least, in English and may be able to answer these poisonous writings against Islam in this language.

TWENTY- FIRST ARGUMENT

It is a principle when a female grows young, she begins to yearn for child after some time of her marriage. It is such a natural feeling that nobody can

deny it. And this feeling, called the 'Mamta' (مامتا) / maternal affection in Urdu language, does never offing in an adolescent girl, as such that an under age boy does not yearn for becoming a father. It was customary in Arabia that when a man becomes the father, he used to adopt his 'Kunniyat' / Surname after the name of his beloved son. This 'Kunniayat'/Surname was adopted generally after the name of the first son, as Abu Talib : his name was 'Abd Manaf and Taalib was his son. Abul Qasim is the Kunniyat/Surname of the Generous Prophet Slm. The name of his (Slm) first son was Qasim. Abul Hassan is Hazrat Ali's Kunniyat / Surname, after the name of his first son, Hassan Rdh.

In the same way, when a woman bears a child after her marriage, she adopts her Kunniyat / Surname after the name of her child and has an introduction with this surname. But everybody comes to know with the Kunniyat/surname that she is the mother of a child. Such as: Umm-ul-Mo'me'neen 'Umm Habibah' Rdh, Umm-ul-Mo'me'neen 'Umm Salmah' Rdh , and Umm Saleem Rdh.

The Kunniyat / Surname establishes the position of a person in the society. When he is called by his Kunniyat / Surname, a feeling inculcates that he is the father of a son, and by virtue of being a father,

the responsibility -- fatherliness lies upon him. In the same way, a mother is called by her Kunniyat / Surname. In other words, when it is said 'the mother of ....', then this woman feels that she is a mother, and it satiates the feeling of her 'Mamta'/the maternal love.

And every married woman begins to yearn for a child after some months of her marriage: 'Would that she were a mother ! 'And this yearning has no ground in the heart of an adolescent girl. Also, since a childless woman often adopts a child of some other parents for her satisfaction, so that he (the adopted child) may call her 'mother', and in this way her natural feeling is satiated.

Hazrat 'Aishah Rdh had no children of her own, but one day under compulsion of the natural feeling, she requested, "O Prophet of Allah Slm ! All of your wives have adopted the Kunniyat / Surname after the names of their sons. How can I adopt a Kunniyat / Surname ? " He (Slm) commended, بابنك عبدالله فاكتني " Adopt the Kunniyat / Surname after the name of Abdullah, your son." (Abu Daud/Ibn Majah)

Abdullah denotes Abdullah bin Zubyar (her nephew). So the Kunniyat / Surname of the Umm-ul-Mo'me'neen Rdh is the 'Umm Abdullah (Rdh) ...(the Abu Daud p. 679/the Ibn Majah (translated Vol.II, p. 416/the Tabqat, Vol. 8, regarding the "Talk about

'Aishah.")

Syed Sulayman Nadvee writes: Abdullah means Abdullah bin Zubayr who is Hazrat 'Aishah's nephew and the son of Hazrat Asmah Rdh, the daughter of Abi Bakr Rdh. He was the first son of Islam after the Hijrah. Hazrat 'Aishah Rdh had adopted him as her son and loved him by heart. He too loved her more than her own mother. Besides Abdullah, Hazrat 'Aishah Rdh brought up many other children too in her lap of training : (Muta, Kitab- uz - Zakat). In the very life of the Generous Prophet Slm, there is a talk about bringing up and marrying an Ansaree-girl in the Hadith+s. (the Masnad Ahmed, Vol. VI, p. 229)

Masrooque Bin Al-Ajda'a (the Taz'ke'rah-tul'Haffaz), 'Amr'a bint 'Aishah, 'Aishah bint Talhah, 'Amrah bint Abdur-Rahman (Ansariyah), Asma bint Abdur-Rahman bin Abi Bakr, 'Arwah bin Al-Zubair, Qasim bin Mohammed and his brother, and Abdullah Bin Ya'zeed etc were brought up by Hazrat 'Aishah Rdh. She Rdh brought up the daughters of Mohammad bin Abu Bakr. She (Rdh) arranged their weddings. (the Seerat 'Aishah, 182)

In the 'Saheeh Bokhari', Hisham has copied from Hazrat 'Aishah Rdh that she arranged the wedding of a girl with a man from the Ansaree+s.

Hazrat 'Aishah Rdh had adopted her nephew as her son. For the reason, Hazrat Asma Rdh did not adopt her Kunniyat / Surname after her son's name. And, since the Umm-ul-Mo'me'neen Rdh used to call Abdullah her son since very beginning, so the Generous Prophet Slm commended her to adopt her Kunniyat / Surname after her son's name. In this way, the feeling of her maternal love was satiated, the yearning of every young woman. This is itself an argument that she was young at that time, and Abdullah, in accordance with the Hisham's Rivayat, was only eight years younger than she. In this case, he could be called her younger brother, but he could never be called as her son. This all situation is proving the statement " she was at a youthful age." And, her natural feeling was a yearning for a child/children. That is why she (Rdh) adopted her nephew as her son, and as a childless woman, she had been bringing up many girls to satiate the instinct of her motherly love and affection.

TWENTY-SECOND ARGUMENT

It is a Rivayat from Bashar bin 'Aqrabah that his father was martyred in the Battle of Uhad, and he was weeping. Suddenly the Generous Prophet Slm came to me and said: اماترضى ان اكون اباك و عائشة امك "Are

you not pleased with this that I should be as your father and 'Aishah your mother ?"

Please consider : 'to express about a ten-year old under-age girl, that she is your mother and I am your father'.

Is it possible that these words may come out from the tongue of the Generous Prophet Slm? It is not possible unless the the Umm-ul-Mo'me'neen's age is more (than an under-age girl) otherwise it will be presumed that Bashar too would be a child of 6-7 years old. In other words, a 10-year old girl and a 7-year old boy. It will be the worst jest of the history. According to our viewpoint, the age of the Umm-ul-Mo'me'neen Rdh, at least, would be twenty-one years old at the time of the Battle of Uhud.

TWENTY-THIRD ARGUMENT

Was there a custom of under-age Girls Marriage in Arabia ?

Here arises a question whether there was a custom of under-age girls' marriages in the people of Arabia, particularly at that time.

When we cast a sight over the History of Arabia, we regret to say that we do not find any other such example in the Arabian History, before and after Islam. Even though, in the lifetime of the Gener-

ous Prophet Slm, the maid girls who were married, were all mature of age. And, a clever mother would never agree to marry her daughter soon after coming to major age, because the girl would be too young to understand the obligations of the married life. So in such a case, if she bears a child, how will she look after her child? And as a result, either her health will break down or she will be unable to pay the needful attention to her child/children. In every civilised society, it is customary that the girls should be married in such an age acquiring consciousness and senses. And, this consciousness begins at the age of eighteen ; as much as Imam Abu Hanifah says that the puberty begins at the age of eighteen. And, our conception is that any girl, if seeks puberty bodily at the age of 13-14, yet she never becomes major by intellect before eighteen years. In other words, her girlhood does not pass during her adolescence.

This is the reason that the Generous Prophet Slm arranged the marriages of his daughters at the age of maturity. And, since the events of the pre-Hijrah days are not recorded fully in the history, so we cannot say something about the ages of his (Slm) daughters who were married at Holy Makkah. But, he (Slm) arranged marriages of his two daughters after the Hijrah to Madinah, and both were married at their

matured age.

MARRIAGE OF HAZRAT FATIMAH Rdh

The marriage ceremony of Hazrat Fatimah Rdh, according to some historians, took place in Shav'val 2 A.H.; and according to some other writers, it took place in Mu'har'ram 3 A.H. What was her age at that time? The Good Mu'had'de'seen/ Scholars of Hadith+s and the historians agree that Hazrat Fatimah Rdh was born at a time when the Kafir+s/Infidels rebuilt the House of Ka'aba. At that time the age of the Generous Prophet Slm was thirty-five years, in other words, she was born five years before the Na'bu'wat/ Prophethood Slm. In this way, at the advent of the Hijrah to Madinah, Hazrat Fatimah's age was eighteen and at the time of her marriage, she (Rdh) was 20-21 years.

Here you may enjoy certainly a jest. Hafiz Ibn Hajar writes that Hazrat Fatimah Rdh was five years older than Hazrat 'Aishah Rdh. (Al-Asabah, Vol.IV, p. 377)

On the other hand, the Hafiz Saheb supports strongly that the wedding-farewell of the Umm-ul-Mo'me'neen Rdh took place at the age of nine. Now, if we keep in view this statement that Hazrat 'Aishah Rdh was five years younger than Hazrat Fatimah Rdh,

and, Hazrat Fatimah Rdh was born five years before the Nabu'wat/Prophethood Slm: it means that the Umm-ul-Mo'me'neen Rdh saw the light of the day in the year when he (Slm) was honoured with the Prophethood (by Allah). In this way, the age of the Umm-ul-Mo'me'neen Rdh becomes fifteen years at her wedding- farewell . How does it become nine years ?

The Sabaite brethren claims that Hazrat Fatimah Rdh was born five years after the Prophethood Slm, and in this way her age at the time of wedding was 8-9 years. Even though, for this reason, their Fiqah-view-point is : when the age of a girl grows to nine years, she should be married. Our viewpoint is that the Sabaites created the dilemma of the age of the Umm-ul-Mo'me'neen Rdh in order to conceal their own concocted story. And, the Sunni+s without thinking seriously, had always been spreading their thoughts, so they carried on the propagation of this Rivayat. As a result, when the Ahle-Sunnat/Sunni+s accepted it, the Sabaites began to laugh at, saying :"Saheb ! the girl who passed her time in playing dolls, how will she comprehend the 'Deen' / Complete Religion' ?

MARRIAGE OF HAZRAT UMM KULSOOM (Rdh)

After Hazrat Ruqayyah Rdh, Hazrat Umm Kulsoom Rdh was married with Hazrat Uthman Rdh in Rabi'a-al-aval 3 A.H. If Umm Kulsoom was younger than Hazrat Fatimah Rdh, so her age becomes nearer to nineteen years and if Umm Kulsoom Rdh was elder, as the historians say in general, so her (Umm Kulsoom's) age does not become lesser than twenty-three years in any case, and she was a virgin at that age.

What a surprise ! The Generous Prophet Slm would arrange marriages of his daughters at the time when they cross the level of twenty years, as the marriages of the educated girls of today are arranged. But when he (Slm) himself gets marry, he chooses a nine-year old girl. How is it so? After all, what would these daughters feel, calling her their mother?

MARRIAGE OF HAZRAT ASMA (Rdh)

Hazrat Asma Rdh is the elder sister of Hazrat 'Aishah Rdh, who is ten years older than she ('Aishah Rdh). She was married Hazrat Zubayr some months before the Hijrah to Madinah. She was pregnant at the time of the Hijrah. At the advent of the Hijrah to Madinah her age was 27 years and 25 years at the

wedding. It means that Abu Bakr Rdh kept staying his older daughter (Asma Rdh) for twenty-six years, and the younger daughter ('Aishah Rdh) was such a burden, unbearable that he (Abu Bakr Rdh) managed her wedding farewell even at the age of nine years. A line from the Urdu poetry :

جو چاہے آپ کا حسن کرشمہ ساز کرے

(Whatsoever you like, it is done by (the virtue of) your miraculous Beauty).

The same situation, we see, is prevalent all over the society in the current age. And, we do not see such a single girl whose age is below 18 years at the event of her marriage. Even though we do not find any such example till this day. Why this story has been specified only for the Umm-ul-Mo'me'neen Rdh ? What is the conspiracy behind it?

O that ! if someone were able to expose it !

We feel that the enemity with the Umm-ul-Mo'me'neen Rdh is the very foundation of the Sabaite-Millat, as much as the/first purpose of the 'Coming of the Reverend Ghaeyab / the Disappered' is only three persons: "Abu Bakr Rdh, Omar Rdh and Umm-ul-Mo'me'neen 'Aishah Rdh"

TWENTY-FOURTH ARGUMENT

Practical Consensus of the Ummah

Against this pseudo 'Rivayat' of Hisham, the Muslim Ummah had always been practising a general agreement ('Ijma'a اجماع). Nobody acted upon this Rivayat till this day, nor somebody presented her nine-year old daughter for this purpose; and, not a girl of such a tender age had been accepted for wifehood.

Concludingly, this Rivayat is heard verbally on the tongues of all and sundry, but when the opportunity comes to act upon it, nobody practises this Rivayat upto this day; all appear divergent from it. What a strange Iman/Belief is that nobody is willing to act upon it. In other words, this Rivayat is not acceptable to anybody by practice. But to pursue a beaten track has become our second nature. Therefore we believe this Rivayat verbally, but the whole Ummah is reluctant to accept it practically. After all, when will this mongrel policy leave us? When shall we get free from this hypocrisy (and the 'Taqayya-bazi'— the pious fraud to deceive others) ?

AGE OF HAZRAT KHADIJAH Rdh

It is said about Umm-ul-Mo'me'neen Hazrat Khadijah Rdh that her age was 40 when she married

the Generous Prophet Slm. It was a historical Rivayat, and it was not necessary to depend upon the reality; but is was so much propagated that it assumed a religious position. Inasmuch as it was attempted to prove through this event that the Generous Prophet Slm passed his period of youth with an old woman. During this old age, she Rdh gave birth to four daughters: Zaynab, Ruqayyah, Umm Kulsoom and Fatimah Rdh; and three sons, namely, Qasim, Tayyab and Tahir were born. According to some, she(Rdh) gave birth to four sons, amidst them the name of a son was Abdullah, while some other say that very Abdullah is called Tayyab and Tahir.

Hazrat Khadijah Rdh had already got married two times. One marriage was with Abu Halah Hind bin Banash bin Za'ra'ra. From him, she bore a boy and a girl. The name of the boy was Hind and the girl's was Halah. After the demise of Abu Halah, she married Ateeque bin 'Ayied Makhzumee. From him a girl was born, and her name was also Hind. This is why Hazrat Khadijah's Kunniyat/Surname was Umm Hind. Hazrat Khadijah's son, Hind had embraced Islam. By him (Rdh), the good personal appearances Slm have been stated in the 'Shama'iel Tirmidhi'. (the Seerat-un-Nabi, Vol.II, p. 402)

Here a question arises that Hazrat Khadijah

Rdh gave birth to four offsprings in the youth, but she bore seven or eight children in her old age, which is quite contrary to the sagacity. The reason: according to the Medical Science, a woman becomes unfertile to bear a child, generally after the age of 45. How it can be believed that eight children were born after the age of 40? The Orientalists and the enemies of Islam give emphasis on this state of affairs, because this situation is against the sagacity. And, presenting this event, they ridicule Islam. But our Ulema/Religious Scholars take it as "good enough a miracle, as such as they reckon it in the Fa'za'iel / Virtues of the Generous Prophet Slm, that he (Slm) married an old woman in his young age.

On the other hand, presenting this situation, the Sabaites claim that the birth of such a number of children in the old age is not possible, so (Zaynab, Ruqayya and Umm Kulthoom are not daughters), only two sons and one daughter were born to him.

Alongwith it, they (the Sabaites) also recognise that Hazrat Khadijah's age at the wedding was 40. Though they are expert in playing the 'game-of-ages', yet by mistake they also claim that Hazrat Fatimah Rdh was born five years before the Nabuvat/ Prophethood Slm. As if when Hazrat Fatimah Rdh was born, so Hazrat Khadijah Rdh was 60 years old.

With this regard, if it is not possible that Hazrat Zaynab Rdh, Hazrat Ruqayyah Rdh and Hazrat Kulthoom Rdh are the offsprings of Hazrat Khadijah Rdh, so it is quite difficult that Hazrat Fatimah Rdh is not her daughter. Firstly, they must prove that a woman at the age of 60 can bear a child or not. And, when they provide this proof, then they must show that Hazrat Fatimah Rdh is the daughter of Hazrat Khadijah Rdh. When the "Sabaieyah millat" will have to prove these two things, then we will prove that these four daughters were born from Hazrat Khadijah Rdh to the Generous Prophet Slm.

But the reality is that there is a difference in the age of Hazrat Khadijah Rdh, and there are different state- ments of the historians. One statement is that she was 40 years. The other one states thirty-five. Another states thirty, and someone states twenty-seven, while the one says that her age was twenty-five. The Sabaite historians did state that she was forty, and they did not copy other statements, And they clamoured for the age of forty as much as that other statements be- came non-existent. Even though, our Ulema/Schol- ars and all the later historians thought their state- ment 'exact'. Hafiz Ibn Katheer writes :

ونقل البهقى عن الحاكم انه كان عمر رسول الله ﷺ
حين تزوج خديجه خمسها و عشرين سنة و كان عمر
ها اذ ذاك خمسا و ثلاثين و قيل خمسا و عشرين سنة

البداية ج٢ : ص ٢٩٥

"Baheeqi quoted it from Hakim when the Prophet of Allah Slm married Khadijah Rdh, he (Slm) was twenty-five, and Hazrat Khadijah Rdh was thirty - five ; one other statement is that her age was twenty- five." (the al-Badayah, Vol. II, p. 295)

In other words, Baheeqi and Hakim state that Hazrat Khadijah Rdh was thirty-five at that time. Alongwith this, these persons also say that there is a statement that she was twenty-five years.

At other place, Hafiz Ibn Katheer, stating the total age of Hazrat Khadijah Rdh at her death year, writes :

وبلغت خديجة خمسا و ستين و يقال خمسين و مواصح

(البديه و الهنايه ج ٢ : ص ٢٩٤)

" Hazrat Khadijah`s age tolled to 65. A statement is that she was 50. And this very statement is correct." (the Al-Badayah wun-Nehayah, Vol. II, p. 294)

All the Mu'had'de'seen / Scholars of Hadith÷s and the Historians agree that Hazrat Khadijah Rdh remained for twenty-five years in the marriage bond of Generous Prophet Slm, and she Rdh passed away in the tenth year of the Nabuvat / Prophethood Slm. Hafiz Ibn Katheer says; 'the correct statement is that her age tolled 50 years' and has proved that Hazrat Khadijah's age at the time of her wedding was only

25 years. And, Hafiz Ibn Katheer also proved that the remaining statements were wrong and incorrect. Even having such a clear explanation, we have been believing in a mere hearsay gossip; and incidentally, we too were involved in this untreatable / fatal disease. But when we studied the 'Al-Badayah wun-Ne-hayah' of Hafiz Ibn Katheer, we realised our mistake. May Allah the Almighty forgive us that we were the victims of a greater misunderstanding. May Allah the Almighty bestow upon all of us the comprehension of the Truth.

آمین یارب العالمین

(Amien ! O the Nourisher of all the Worlds !)

THE END

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